

THE Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION

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Eccelesiastical Affairs.

THE OECUMENICAL COUNCIL.

In an age of congresses, political, social, scientific, æsthetic, and mechanical—there is nothing surprising in the attempt to represent by a General Council the Roman Catholic interest throughout the world. Such an assembly was certain sooner or later to be gathered in the metropolis of European Christendom. And the most careless observer must allow that there is enough to fix and rivet attention on the spectacle of the approaching December. Here is a Sovereignty older than the oldest monarchies of the continent,—which, though governing but a few square miles of Italian territory in temporal dominion, declares itself to be the authorised Viceroy of the Omnipotent. Amidst this world of modern men it asserts a Divine commission to rule the human race by controlling its ideas. This Poppedom, or supreme Fatherhood, holding in one hand the promises of God to faith, in the other the thunderbolts of perdition, summons its chief ministers from every nation under heaven to meet around the sepulchres of the Apostles—there to decide on articles of faith, to propound rules of discipline, and to assert afresh the pretensions of the priesthood in face of an unbelieving generation. This General Council is looked forward to by all Roman Catholics as to the organ of a direct communication with heaven. It is held that the decisions of a regularly convened Council of the whole Church are infallibly true, being prompted by that Spirit which was promised to abide with the Church to the end of time. Not more awful and authoritative the decrees of the Council of Jerusalem when James sat as president of the sacred synod, than shall be the decrees of this 19th Council assembled at Rome under the pontificate of Pius IX. Certainly one can scarcely but wish that so magnificent a conception were supported by fact. The human race might well thank the assembly who, amidst the clouds and darkness that have settled upon the modern world, should light up again the orb of certainty, and give us rational ground for assurance that it was no mock sun on which we gazed.

And yet we are much afraid it will be only a parhelion that will illumine the Roman sky. The gathering together of cardinals, archbishops, and prelates from every meridian,—though they shine in the most brilliant ecclesiastical millinery, and rejoice in titles sublime enough for the hierarchy of heaven, will avail nothing in the discovery and settlement of truth,

unless there be among them either the perfection of human intelligence, or an absolute communication of the divine. Nine hundred persons, mostly heated by enthusiasm, trained to stiff winking at hostile evidence by an elaborate education, liable under the dome of St. Peter's to be carried away by gusts of passion, of fancy, or of pride, do not seem to outsiders to be precisely the association to which truth will reveal itself in clearest vision, if that truth is to be ascertained by the active exercise of the human mind. Such a body is not very likely to be sceptical or precise in its estimate of historical traditions, or to stand upon a demand for evidence when the Catholic world asks only for an article of faith. And, on the other hand, there does not seem to be any tangible evidence for the opinion that Omniscience will supplement by inspiration the defects of the hierarchy. A desperate leap in the dark must be the first act of faith for every one who proposes to confide in this Council. And yet it will meet, it will deliberate, it will decide, and it will be believed in by the whole Catholic world, as the instrument of a revelation from heaven. Mankind seldom are so easily satisfied as when it most behoves them to examine and to deny. The idea of the Church is too much for the resisting power of the individual. When "all Catholics of all ages agree," who shall dispute the dogma? To set up the single reason against the united reason and inspired faith of the whole body of Christians, seems to the true Catholic like the setting up of a single coral insect as a separate worker against his companion myriads, who in their untold numbers have built up a thousand miles of reef in the Indian Ocean. When once a human mind has fully received that notion of the authority of the Church, there is an end of argument, and opposition is in vain. The single intellect becomes but the organ of the multitude, and sees and thinks and believes under the compulsion of a crowd. Even the ablest men, under that influence, will lean upon the authority of the thoughtless millions, and stifle doubt by the passionate assertion of a promised infallibility. There seems ground to suppose that Europe will witness a remarkable illustration in the present instance of the contempt of such organised enthusiasm for distinct and intelligible evidence. We are told that two of the dogmas to be added to the creed of the Church are the Infallibility of the Pope, and the Assumption of the Virgin. By the last phrase is intended the doctrine that the Mother of our Lord was raised from the dead soon after her decease, and has in the body been translated to the right hand of God in the heavenly paradise. Of historical evidence for such a figment it is needless to say that there does not exist one atom which would satisfy any simply human historian. But it will in all probability be declared to be authentic apart from such evidence, and will be forced upon Roman Catholics on peril of anathema.

The effect of the Council on Protestants is not likely to be such as Pius IX. imagines and desires. The spectacle of this vast mass of minds jammed and crushed together into one unreasoning mass by the iron constriction of priestcraft, will stimulate to an intensity unknown before the hostile individualism of Europe. It will be felt that if humanity on this continent is to retain its distinction as rational, there must be one final conflict with the system which would put the eyes of reason

out, and sink it in eternal darkness. There will be no peace or concord for the future between the intellect of the North of Europe and crowned the superstition of the South. It is to be wished that this conflict should be one of argument alone; but the very irrationality and arrogance of the Church, which cuts it off from argument by rendering contempt of evidence a religious duty, is but too likely to provoke the use of other weapons. The scepticism of Germany is in no humour to endure much further insult from the priesthood, and every year witnesses the increasing bitterness of the feud. We are no prophets, but it must be confessed there are some threatening thunderclouds in the sky.

Never during the last three centuries has there attached a deeper import to the principles upon which English "Nonconformity" is founded. To acknowledge no Church or Priesthood as coming between the soul and its Creator, to acknowledge no obligation to profess faith beyond the convictions of the individual conscience and reason, to acknowledge no rule of Christian doctrine or practice beyond that which is contained in the genuine and authentic writings of its first divinely commissioned apostles, and to insist on absolute toleration,—these are principles worth all the precious blood already shed in their defence, worth all the labours and sacrifices of the existing generation. For it is these principles alone which can now save the world from a frightful, and perhaps sanguinary conflict, between a priestcraft which paralyses reason, and a scepticism which abjures the very name of Christianity.

THE DUKE OF ST. ALBANS AND HIS CRITICS.

It is a matter of proverbial wisdom that great results may arise from apparently small causes, but it was scarcely to have been anticipated that the Duke of St. Albans's gift of the right of presentation to the living of Redbourne should have excited a somewhat wide-spread controversy upon the relative merits of the systems of election and nomination in ecclesiastical affairs, as well as upon the whole question of Church Patronage. This, however, is what has taken place. As we shall show, the manner in which these questions are handled is highly significant.

The expression of the most cultured Church opinion is to be found in the *Guardian* newspaper, which candidly admits the difficulty of the question, as well as the evils which attend the present system. It proceeds to say that the Duke of St. Alban's has translated an important matter of Church administration into the regions of practical policy. He has challenged the attention of all patrons to the propriety of doing as he has done. He has not merely done that—he has administered to "the selfish greed of noble and wealthy patrons who put up every presentation to sale, and leave the churches in their gift at the mercy of the highest bidder," a severe rebuke. Compared with these, the Duke is said to deserve from Churchmen in general ungrudging praise. Would the Church, as a whole, however, be the better, if all patrons were to follow the Duke's example? In respect to some country parishes, it is held that nobody would contend that country farmers would be likely to form an especially wise judgment upon Church matters, and that the persons who generally form the influential element in a parochial vestry are about the last in the world to whom a spiritually-minded Christian would entrust the choice of a pastor for himself or his family. On the other hand, the Duke himself is of opinion that the good feeling of a

parish would be improved if the parishioners were entrusted with the choice of their pastor. But who are the parishioners? They must be all the people, and if not all there will be an alienation of feeling upon the part of the minority. So, all the people must be included, and thus an harmonious whole is considered to be desired, if not impossible, of accomplishment. The Duke's example, therefore, is considered by the *Guardian* as not one that should be imitated. It recommends in its place greater disinterestedness on the part of patrons. And, if people are to be invested with power of election, they should also have the power of dismissal; and if the Church is not prepared for this it had better think twice before it enters upon the path in which the Duke has led the way. This argument is moderately put, and, from the Churchman's point of view, is very natural. It is hard, and indeed almost impossible, for a Church to trust a people to whom it has not done its duty. If farmers and vestrymen are incompetent to elect a minister, whose is the fault? The Church has, for the most part, had the farmers and vestrymen all to itself, and if it has not educated them it can hardly have educated any other class. Possibly it might begin to educate by throwing upon them the responsibility of choosing their own spiritual teachers.

But where the *Guardian* is moderate, the *Spectator* is almost rampant. The State-Churchism of that journal is generally of a more pronounced character than that of any so-called Church journal. It clings to the theory of a Church Establishment with as much tenacity as any bishop, and expresses its scorn of Dissent in language which even the present Archbishop of Canterbury himself might envy. It charges the Duke of St. Albans with declining to do his duty to his parishioners. He is a patron "by law," and his duty was to select the very best clergyman he could discover to fill the present vacancy. Instead of doing this, he has done things which the *Spectator* cannot appreciate. Indeed, it "cannot understand his reasoning or the chorus of praise and thanksgiving his actions has called forth." We quite believe this from what follows. It is maintained first that the Duke has not increased the power of the laity, because he has only transferred power "from an instructed and responsible layman, who can be reached by opinion, to an uninstructed and irresponsible knot of laymen who cannot be reached by anybody." The answer to this is that in the matter of choosing a minister, the parishioners of Redbourne may be quite as instructed as the Duke; that he has invested them with responsibility, and that public opinion can reach a body of men quite as easily as, and more effectively, than it can reach a single person. Next, it is objected that the Duke has given patronage to all the inhabitants and not to the Episcopalians only, to which the reply is that if all the inhabitants were not Episcopalians, those who were not would not interfere in the election, but it so happens that they are all Episcopalians; and so the acute argument of the *Spectator* upon this point rather falls to the ground. It is next assumed that the new patrons being farmers, &c., they are in the habit of grinding their labourers, and it is asked if the new vicar is now likely to be more or less willing to denounce that offence? This is unworthy of notice, but a better argument is expressed in the following words:—

Taking our civilization as it is, the owner of an advowson is, nine times out of ten, better qualified to choose a clergyman than the ratepayers, and as little likely to select him from any bad motive. Abuses enough, no doubt, have grown up under the system, but they are not so grave as those which would follow a universal system of election. A bad man, or a lay man, or a selfish man, here and there in the Church, is not so great an evil as the reduction of the teaching of the whole Church to the standard which the majority of ratepayers approve.

The question of right is next discussed—that is to say, the right of a congregation to choose its own spiritual teacher, which the *Spectator* denies to exist. Here, as the case stands, it is, in our judgment, sound. It says, "Granted a State Church, the only right in this matter is the right of the State, that is, of the whole body of the people, to do what is best of itself, not what is best for an isolated parish, still less what is best for a single congregation." Granting what our contemporary wishes, the argument which follows is good and consistent. The people may want some one who may "mix with" them, be pleasant and sociable, but the State "prefers to place in each parish a cultivated gentleman," and so on. It adds that should the State ever cease to think it expedient to maintain a State Church its reasoning upon this point would cease to apply, although it would still maintain that election was a most inexpedient and inappropriate mode of selecting ministers. It therefore adds:—

We contend that, granted the existence of such a

Church, the action of the Duke of St. Albans, so far from being one deserving of imitation, is a distinct step in the wrong direction, is an effort to remove the very best feature in all State Churches, the independence of the clergy, and to remove it in the very worst way, namely, by vesting the patronage in the hands of those who have of necessity the least interest in representing the whole community. A congregational system of Church organization is intelligible, and may be most beneficial, and may be a State Church; but a mixture of the two, and combine of the evils of both systems, the intellectual slavery which is the evil of Free Churches, with the impurity for neglect of duty which is the grand drawback to establishments. The Redbourne minister is sure to be of the creed the Redbourne farmers approve, while, once appointed, he may do as little as any other nominee.

The arguments as to the right of patrons and the disadvantages of popular election in this article are only a weak reiteration of Dr. Johnson's famous argument upon this question as dictated to Boswell. What is otherwise noticeable is the utter distrust of the people, which the *Spectator* as well as the *Guardian* expresses,—only the *Spectator* is more offensive, and to our judgment, more untrue. It assumes that a majority of ratepayers would reduce the standard of teaching in a parish, forgetting the fact, which a knowledge of human nature should have taught it, that people always choose for teachers persons who are superior in all respects to themselves. As for "the intellectual slavery which is the evil of Free Churches," why does a journal which protests so often against cant indulge more often than any other journal in this most vulgar of all cant? In an article upon Professor Huxley, defending that gentleman against the *Times*, the *Spectator* rebukes its daily contemporary for holding that "next to enthusiasm the one great evil is disturbance, that nothing is worth a fuss—that indifference is the proper state of the mind. That is the true English middle-class state of mind." Whether this be or be not correct, it is quite certain that upon ecclesiastical subjects, and especially upon Church-patronage, it is a most adequate and faithful description of the *Spectator* itself.

Of all the Duke of St. Albans's critics, the *Times* has probably hit the mark with the greatest accuracy. Its denunciation of the present system of patronage is severe enough to please any reformer. It says,—

Our system of Church patronage is, it must be owned, one of those many English customs which may be good to practise but not to talk about. Considering the intimate relations which ought to subsist between a clergyman and his people, the manner in which he is selected for his post is about the least promising that could have been invented. There are, of course, in an increasing degree, conscientious patrons who do their best to find a man who may be suited to the peculiar needs of his position. But there is no security whatever for this care being exercised, and the instances in which it governs the selection are, we fear, a minority. Patronage is an affair of family, of friends, or of money. The spiritual welfare of a whole parish is entrusted to a man's charge for just the same reasons as those for which he might receive a handsome present. In point of fact, if the living be worth anything, this is very much what it comes to. The clergyman is nominated, not to a cure of souls, but to a house, glebe, and tithes. He comes into the parish, therefore, with nothing particularly to recommend him to the sympathy of the people among whom he is to live, and whose happiness depends so much on their mutual accord. He is simply an inevitable element in the parish.

It goes on to describe the sale of an advowson, "when the parishioners hear, one fine morning, that they have been bought and sold at so much per head." It adds:—

Whether or not the Duke of St. Albans' example be capable of general imitation, there can be no doubt he is right in thinking that "if the laity generally had more voice in the selection of their ministers, it would immensely strengthen the hands and materially increase the usefulness of the clergy." The truth is the present system, like most anomalies, is a relic of times to which it was better suited. While civilization and Christianity were making way from the upper classes to the lower, it was natural for landlords, or their representatives, to nominate to benefices which they had originally founded, and for which they had provided funds. But the same progress which has enabled the people to claim an important voice in other matters justifies them in desiring a voice in the management of their Church. If the Church of England is to hold its own, some means must be found of rendering its administration more popular.

The result of this is a protest against things as they are, but no practical suggestions of remedy. Neither the *Guardian* nor the *Spectator* will accept popular election. The former, in fact, considers that it would be a scandal "only one degree less than that of selling congregations under the auctioneer's hammer to the highest bidder." It is less scandalous than the present practice. That is something to acknowledge. What is more gratifying is the evidence that nobody whatever seems now to approve of the present system. The very leaders of Church opinion are shocked at it. They are growing with the growth of society: why can they not believe that the laity, as a body, will grow with them? We, however, can believe, if they cannot, that when the time shall come for Churchmen to be

invested with their natural right to choose their own spiritual teachers, they will prove themselves to be worthy of that right. Such a right cannot co-exist with an Establishment, but will assuredly be recognised by-and-by. Its general recognition will probably precede one of the most and most successful blows at the English State Church. Hence we, for our part, think that the Duke of St. Albans has done not only his parishioners, but the State, a service in directing attention to this question.

ECCLIASTICAL NOTES.

Another State Church is doomed—making the third within the last three months. We find from the *Grenada Chronicle*, which is just to hand, that in the House of Assembly of that colony a motion was made on the 20th July for a committee to consider the propriety of introducing a Bill to provide salaries for the Roman Catholic priests; in other words, to carry out a system of "concurrent endowment." The ecclesiastical condition of Grenada bears some resemblance to that of Ireland, inasmuch as the greater proportion of the people are Roman Catholics. The motion in question therefore produced great excitement, and several amendments were brought forward. At last it was agreed as follows:—

That a Bill be introduced, to take effect from the 1st January, 1870, from which date the Established Churches of England and Scotland in this colony, as establishments, shall cease, due regard being had to all personal interests and rights of property. That means be introduced or devised in the Bill, giving authority to organise a scheme for their maintenance as free churches. That the present holders of benefices shall have the option of continuing in their present livings, and at their present salaries for years, from 1st June, 1870, or, by resigning at once their livings, to have and to receive a compensation, calculated at fourteen years' purchase of their present incomes, at 4 per cent. per annum, for life, or on their accepting employment elsewhere. That to these free churches shall be assigned the several churches, chapels, schoolhouses, &c., as may have been built by voluntary or by state and voluntary aid of Protestants and Presbyterians, and such land and glebes, &c., as the present established churches may equitably claim. That the offices of parish clerks and sextons shall be entirely abolished from 1st January, 1870; and that a certain sum shall be voted annually, to be applied to the repairing of all churches and chapels of every denomination.

So the State Church system is to come to an end, and in the January of next year will altogether cease. The colonists, it will be seen, have given one year's less grace to the Endowed Churches than has been given to the Irish Church. But it can scarcely take very long for Grenada Episcopalians and Presbyterians to accommodate themselves to their new position. According to the last report presented to the Colonial Office, the whole population of Grenada was 35,230, of which only 9,491, or about one-fourth, belonged to the Anglican Church. The State endowment of these amounted to 1,756*l.*, and of the Presbyterians to 264*l.* Such bodies will soon right themselves. What portion of the British Empire will next follow?

As we are finding Liberationists in the smallest and remotest dependencies, where we did not know that we had a single follower, so we are finding them with equal "unexpectedness," as our American cousins say, at home. At the Perthshire Liberal demonstration last week, Lord Rollo and Dunning, in proposing the toast of the "Clergy of all Denominations," took occasion to express his hope that the principles of the Irish Church Bill would soon be applied throughout the British dominions. He said:—

Of all the Liberal principles which pre-eminently triumphed at the late general election—nay, I may say the principle around which the chief part of the battle was fought and won—was this, the principle of "religious equality." That principle as yet has had reference to Ireland alone; but on this occasion I must express for myself the hope in which many of you, I am sure, will join, that what has been successfully accomplished in Ireland is but an instalment of what is to be equally successfully accomplished before long in every part of her Majesty's dominions. I trust that the day is not far distant when we shall see, on the one hand, no Church or denomination in the possession of any political ascendancy in the nation, when none of our fellow-countrymen will receive anything of either favour or disfavour on account of the religious opinions which they may hold, and on the other hand, when every Church shall be liberated from all State control.

It was not so significant that Lord Rollo should say this—should express his trust that the day would soon come when no Church should possess any political ascendancy, and when all should be liberated from State control—as that his opinions should have been received with a sort of enthusiasm by the people. Is Presbyterian Scotland really ready for the disestablishment of Presbyterianism?

We quote in another column the remarks of Mr. Robert Coningsby on religion in America. It may possibly be remembered that Mr. Coningsby, then a working engineer at Penge, came forward in the *Daily Telegraph* some years since to oppose the extension of the suffrage. Since then he has visited the United States, and, apparently, has ceased to be a believer in Lord Derby and Lord Derby's politics. His communications to the *Spectator* are those of a man of keen vision and some culture, and his testimony regarding religion is very valuable. He says it has more influence over working men in America than it has in England; that there is more piety among them; and that a respectable minority, if not a majority, might be found to belong to some religious body. He contrasts this with what is found in England, and then gives the ecclesiastical statistics of the States, as he does so, vindicating the divided religious condition of the people from the charges which are vulgarly brought against them. His narrative, as a whole, will be found to be extremely interesting. It is of especial value as the testimony of an independent and, as we should judge from his antecedents, an unsympathising witness. What probably is most remarkable in it is the statement that the clergy have really more influence with the people than they have in England. We, of course, should say that this is a natural result of Free-Churchism, but how will our opponents explain the fact? If it be a fact, as we judge it to be, what becomes of the famous "slavery of intellect" theory? How could wretched intellectual slaves possess such a predominating moral influence?

From the bottom of our hearts we pity the *Record* newspaper. Everything is going against it. It fought disestablishment with no avail; its very Bishops went over to the enemy of all, and now Mr. Gladstone's exercise of his Church patronage is "even worse than might have been anticipated." Mr. Gladstone's sins are enumerated in a long and dismal article. He has appointed Mr. Lake, he has appointed Dr. Moberly, he has elevated Mr. Kingsley, and now there is a prospect of not only Dean Stanley being made a bishop, but of the Bishop of Oxford being sent to Winchester. This is too much, and Mr. Gladstone's actual and rumoured appointments are contrasted with those of that eminently religious man, and Evangelical favourite, Lord Palmerston. What word could characterise them? What has been the favourite word of the last five years? What is sufficient to say of anything without saying anything more? This—"We regard the policy announced on behalf of Mr. Gladstone as not Comprehensive, but REVOLUTIONARY. A National Church such as Mr. Bright's organ shadows would be an unmitigated nuisance which would enrol in opposition the faithful of every shade of orthodox belief within its pale." We have, in these words, what we take to be equivalent to a promise, that if Mr. Gladstone should promote Dean Stanley and Bishop Wilberforce, the *Record* will join the Liberation party. Will our friends use all their influence with the Premier to prevent at least the last of these catastrophes?

WHAT DOES THE ESTABLISHMENT PRINCIPLE DO FOR A COUNTRY IN WHICH IT HAS FREE SCOPE?

(From a Berlin Correspondent.)

No one enemy of the voluntary principle has done more for a long period to put it into its true light than his ungracious Grace the Archbishop of Canterbury, by the ill-tempered remarks he made in the House of Lords during the recent debates. I was exceedingly pleased to read the observations reported in a late number of the *Nonconformist*, as made on the Archbishop by Dr. Buchanan, of Glasgow; for they hit the right nail on the head and indicate that healthy opinion is making progress in the somewhat unfree Free Church. His allusion to Norway suggested to me a brief communication regarding the part of Germany with which I am acquainted in relation to Voluntaryism and Establishments.

Neither Voluntaryism nor the State Endowment principle can be fairly tested in a country like England. The results there achieved by Voluntaryism, though falling short of those achieved by the principle in America, speak very highly for its energy and fruitfulness when one considers what an amount of active and passive hindrance it has had to struggle against on the part of the State Church; so that, looked at in this light, England supplies a stronger witness in favour of the principle than even America. But the Establishment principle can in no sense be fairly judged by the English State Church. That Church's healthiest and finest activities are at the present moment, and long have been, based on and illustrations of the Voluntary principle; and they have owed their existence almost exclusively to the

presence of the Free Churches. What the Establishment principle can do, what are its legitimate, honest fruits, is best ascertainable in countries which have had no Free Churches. The greater part of Germany is in this position; not indeed strictly, for we have Baptists and Methodists and, above all, the Moravian Brethren; but these are so few in number that for my present purpose I can treat them as though they did not exist, besides that they are considerably aided from without.

These fruits must be looked for in two directions—the state of religious life and the provision for public worship. The religious life does not always bear exact proportion to the provision for public worship: it may be relatively feebler or stronger. This is especially the case where Church buildings have been inherited, as in many old cities. At the same time it is fairer than some are willing to allow to draw conclusions in new cities from the amount of church accommodation to the general state of religion. Let me here take the country districts first. As to church accommodation, taking north-east Germany as a whole, they cannot be said to be ill-supplied; though there are portions of the country, for example, near the Russian and Polish frontiers, which are very deficient in the means of grace; and the supply is often badly distributed, as it is, for example, in London. As to the religious life, if this expression be taken in a very positive sense, it is at a very low ebb. It is rarely a whit better than that of our agricultural labourers and small farmers where there is no Dissent; and in many districts the religion may be said to be almost null. The Sundays are chiefly spent in work and in the beerhouses and dancing-rooms. (I quote here from an eminent Saxon clergyman.) The indifference is by no means confined to the large towns, as many German pastors flatter themselves. I have means of knowing that materialistic unbelief is spread in the country almost as rapidly as in the towns; the chief difference being that the peasants are slower and shyer of utterance than the townfolk. Some time ago I spent a Sunday in a country town of Mecklenburg, and found the large, fine church miserably attended. I think there were scarcely fifty persons present, and the church would accommodate not far from 1,500. The two pastors—earnest, godly men—complained sorely of the general indifference. What is true of that place is true of the majority of places. I heard also stories about ecclesiastical matters and morals that would seem almost incredible if I were to relate them here. The interest, too, in missionary work in the country parishes is mostly very limited, if one may judge by the collections that are raised (not a bad standard). I have been told of a parish inhabited by very well-to-do farmers and landowners that gave for a missionary object, in two collections on successive Sundays, the large sum of *threepence*. On the first Sunday the boxes did not contain *one penny*; accordingly the pastor announced a repetition. On the following Sunday, a very well-to-do farmer's wife took compassion and gave *one groschen* (1-3d.), so that altogether about *threepence* were raised. This may be an exceptional case, but in general very little interest is felt either for home and foreign missions, and less is given. But let us now come to the towns. Some of the older cities are pretty well supplied with churches: e.g., Danzig, Stralsund, &c. But in the majority of cases it is not what we should call adequate. Berlin, Hamburg, Stettin, Königsberg, Posen, Bromberg, Frankfurt-on-the-Oder, Breslau, Liegnitz, Görlitz, Dresden, Leipzig, Halle, Magdeburg, and so forth, are all very deficiently supplied. I do not believe that for the last twenty-five years twelve new churches have been built in all these places put together, excepting Berlin. Bromberg, a city of about 30,000 inhabitants, has only two churches. Halle is a University town, and has increased during the last fifteen years from about 35,000 to nearly 50,000 inhabitants, but has not had *one new church* built in all that time. In Berlin there is scarcely church accommodation for one soul in eight; in Stettin, Dresden, Hamburg things are not so very much better. Indeed, taking the entire of North-east Germany, with its say 24,000,000 of inhabitants, I do not believe that as many churches are built yearly as in the city of London alone. I may be slightly mistaken, but not very much. And as to the state of religion in the cities, it can scarcely be depicted in colours dark enough. Early in this year Professor Hengstenberg sent students to count the worshippers in all the Berlin churches on one particular Sunday, and afterwards published the result in his "*Kirchenzeitung*." What were the results? *Not three per cent.* of the population were in church. Stettin sends to church on Sundays, out of say 60,000 inhabitants, scarcely 3,000; Dresden, out of 150,000, scarcely 5,000; Hamburg, out of 300,000, scarcely 5,000; and so forth. Nor is the proportion in smaller places much better. Nor

can it be denied that in the large cities there is an alienation from the Church and its activities, an unbelief in and hostility to Christianity as a creed, amongst the middle and lower classes such as exist with us only in very limited circles. If I were to go through the various religious societies, you would have the same results with few exceptions. In most instances they are a feeble folk.

Well, what does all this prove with regard to the Establishment and endowment principle? Surely that it is inefficient to supply the spiritual wants of a people! The proof is not an absolute one: such a proof is impossible. But the presumption is surely a very strong one, that if particular modes of furthering and nourishing the spiritual and moral life of a nation have free play for centuries without accomplishing more than has been accomplished here, they must be seriously defective in some respect or other. In the case of Romanism the defect lies in the spiritual system; but in the case of Protestant churches of like faith with our own the fault will probably be, and actually is, traceable to their alliance with, dependence on, and subordination to, the civil authorities. The history of the Church shows everywhere that Voluntaryism, with all its inconveniences—and it has many inconveniences for aristocratic, haughty, superstitious, little-spiritual, easy-going ecclesiastics—is the only system compatible with earnest Christian life and activity. Otherwise expressed, *freedom and truth, truth and freedom*, are the indispensable conditions of spiritual prosperity; freedom for teachers and taught; truth for teachers and taught.

THE IRISH FREE CHURCH.

Colonel Tighe, of Woodstock, county Kilkenny, intends to place 10,000*l.* in the hands of the new Church Body. In a letter to the *Times* the Colonel says—"It appears to me that no time should be lost in organising a lay body to act in conjunction with the clergy, in order to assist in forming a representative body for the future government of the Irish Protestant Church, and that for such purpose meetings of laymen should be speedily summoned. By the act of last session the existing clergy are secured in their present incomes; and if they feel anxious (as I know many feel) for the future prosperity of the Church, they would do well, in my humble opinion, to enter into commutation, and thus form a nucleus for a sustentation fund. That being done, it would be the duty and interest of laymen to supplement that fund, in order that the commuting clergy should not suffer in their incomes, and that sufficient means should be secured for the future maintenance of the Church. Should such a fund be created by the clergy commuting, and should the present formularies, doctrines, and discipline of the Church of England be preserved, I for one would willingly subscribe 5,000*l.* to such a sustentation fund. I would also subscribe a further sum of 5,000*l.*, provided an agreement could be made with the Church governing body that in future, when a vacancy occurs, a resident clergyman, with a salary of at least 300*l.* a year, be appointed to the parish of Inistoge (joined with any district that may be found advisable), with my approval or that of my heirs."

Mr. P. S. Bridge offers in a Dublin paper to aid the re-endowment fund of the Church by a gift of four 50*l.* shares of the Midland Great Western Railway. Another gentleman announces that his family will endow one parish.

An important Church Congress, one of many similar gatherings which are now being held, took place at Fermoy, on Tuesday, under the presidency of the Bishop of Cork. A large and influential assembly of clergy and laity responded to the bishop's invitation. His lordship explained that he had thought it best to meet them sectionally, in order that when they came together at Cork they might be able to arrange things for the best, especially in the matter of the curates. An attempt was made to raise the question of altering the State prayers; but this discussion was repressed by the bishop as foreign to the object of the meeting. A discussion took place on the question whether the clergy and laity should be represented in equal numbers, or whether, as has more usually been the case, the former should preponderate. Numerous opinions were then given as to whether representatives should be sent from the parishes direct to the Dublin Diocesan Synod, and the Dean of Cork proposed to call a Cork Diocesan Synod, composed of rectors and curates, and a sufficient number of the laity, and from that to elect representatives for the Dublin Synod. The Rev. Dr. Graves said they ought to take no charter from the English, for if taken, it being a public property, it could be again withdrawn, with as much indifference to the new formed Irish Church as the establishment and endowment had received. He moved to assemble in Cork, which resolution was seconded by the Earl of Mountcashel. He fully concurred in the co-operation of the clergy and laity, and observed that he was sorry to see that of late years certain portions of their clergy were inclined to overrule and give no voice to the laity, but such domineering he hoped would not be tolerated at the present crisis. The resolution was then unanimously carried, and the meeting was closed by the bishop.

A somewhat similar gathering was held at Limerick on Tuesday, after the visitation of the bishop. His lordship having stated the purposes for which the meeting of the synod was held, a lengthened discus-

tion ensued, first on the subject of the commutation of the life interests of the clergy, and next with reference to the resolutions lately passed by the archbishops and bishops, and the general subject of lay co-operation. Resolutions were passed expressing the willingness of the clergy to co-operate with the laity, and approving the principle that the clergy and laity should be represented in equal numbers in the synod. It was also resolved—

That each cure of souls in the diocese shall be represented in the synod by one or more of the lay members of the Church in the diocese, who shall be males of full age, and communicants; the number to be equal to that of the clergy belonging to the cure. That the Lord Bishop be respectfully asked to communicate to the churchwardens of the diocese a request that meetings of the parishioners be forthwith held for the purpose of electing representatives to the diocesan synod.

At the Kinsale conference, the Rev. R. S. Gregg showed the absolute necessity for a sustentation fund being raised, so that the capital acquired by commutation might remain untouched during the present generation of clergymen. As to the selection by the laity at the parochial meetings, it was resolved that the persons entitled to vote should be men of full age, and who, if required, would sign a statement that they were members of the Church of Ireland.

The Provincial Synods of the Irish Episcopal Church are to meet on the 14th of September, and will then adjourn and meet again in one clerical synod in Dublin, to reform themselves, so as to be properly represented in the future "General Synod" of clergy and laity together. This ultimate Synod, it is supposed, will contain about 160 clergymen and the same number of laymen, and so consist of 320 members, from among whom the governing Church Body, and the various boards necessary to the administration of Church finance and affairs, under the new circumstances, will be chosen.

The writs of the Irish Protestant bishops have been issued, calling upon their clergy to elect proctors to represent them at provincial synods to be held in Armagh and Dublin on the 10th of September. Whenever the Armagh Synod meets it will adjourn to join that in Dublin, and both together will consider the question of the representation of the clergy in the future General Synod of the new Church. It is now pretty certain (says the correspondent of the *Pall Mall Gazette*) that the representation of the laity in that synod will be accomplished through the parochial and diocesan system. Requisitions are being signed to the various bishops, asking them to instruct their clergy to invite the laity to elect parochial representatives, who, when they have met in diocesan conference, can be brought together in Dublin to arrange with the clergy the proportion of lay and clerical members in the General Synod. It is understood that on the bishops taking this course the archbishops will no longer decline the responsibility of bringing the lay representatives of all the dioceses together in a central meeting.

WORKING MEN AND RELIGIOUS INSTITUTIONS IN AMERICA.

In his second paper on the working classes of the United States, Mr. Coningsby says that the pulpit, as well as the press and platform, has more influence over the industrial population in America than here, and he makes the following interesting statement on the subject:—"During my journey I made the acquaintance of a much larger number of 'pious' workmen, especially among native-born Americans, than I think it would be possible to do in the same time in England. There was apparent everywhere an assumption that Christian doctrines were true. Among the boarders at one house might be Tunker Baptists, Episcopalians, Roman Catholics, and Universalists; but a respectable minority, if not the majority, would be tolerably sure to belong to some religious body. In England, in any chance assembly of labourers, the majority would certainly not be acknowledged members of any Christian congregation whatever. Lord Palmerston, in the House of Commons, defending the question in the census-papers as to people's religion, declared, amidst loud laughter, that no man would be asked what his religious belief was, but merely what he *professed*. The bulk of English mechanics are scarcely even Palmerstonian professors. I much doubt whether any railway company here would find it to their interest to bait a cheap excursion to a meeting with the grim announcement I once saw placarded about New York, 'Passengers can hear two sermons, and return the same day.' As this must necessarily be a brief summary, I will only give one out of several instances of this apparent piety of American labourers which came under my notice. I was in a car on the Union Pacific Railway with a large number of soldiers and working-men of different callings, from all parts of the Union. They were bound, the former for the different forts on the line, and the labourers for the Company's new workshops at Cheyenne and Laramie. They were a rough-looking lot, as borderers mostly are, every man of them being armed to the teeth, as it is necessary to be when Indians, both red and white, are on the war-path, and lives and pockets may at any moment depend upon a quick load and clean shoot. It was early morning, and several of my fellow-passengers were amusing themselves as the train rattled along, shooting prairie dogs with rifle and revolver from the carriage-windows. Besides the workmen, there were several excursionists, and I was exchanging morning salutations with some of these who had left the sleeping car later than I had, when one of the party (a quiet-looking gentleman who kept a store in Chicago) rose, and addressing all present, said, 'Silence, if you please, ladies and gentlemen, for the Word of God.' Instantly, every rough head was uncovered,

every rifle dropped into its place, and revolver belted, as the quiet-looking man proceeded to read a few verses from the Bible appropriately selected for our position as travellers. The conductor, who just then entered the car to look at our tickets, removed his cap and took the nearest seat, and everybody was as orderly and reverent as if the car had been a church. The reading over, another of the excursionists prayed for about ten minutes, in plain simple language, in which any man could have mentally joined, whether Christian or Hindoo, so long as he believed in the existence of a God. After the prayer, a hymn—which I noticed most of those present were able to join in—was sung, and the service came to an end. Such a scene would have been impossible in England, but nobody appeared to think it an out-of-the-way proceeding in America. I scanned the faces of my fellow-worshippers to see if I could detect an irreverent smile or sheepish look, such as would certainly have been observable under similar circumstances at home, but every man, soldier and civilian alike, looked dignified and grave.

"The number of churches and chapels is, I think, greater in America than England. One seems to encounter them at every turn. I find that in 1860 there were 54,009, altogether capable of seating 18,974,576 persons. The Methodists are the most numerous, next to them the Baptists, these two bodies between them having seat accommodation for upwards of ten millions of worshippers. The Presbyterians come next, and the Episcopalians fourth on the list.

"As for the numerous sects and fantastic faiths so commonly supposed to be peculiar to America, I believe there is very little difference between England and the United States in this respect. Mormonism, for instance, finds very few recruits in America. Shakers are no more remarkable, but infinitely more respectable, than our Agapemonites; and so on to the end of the chapter. Religious bodies occupy more room in America than here, because there is more room to be occupied, and so frequently appear to merit more notice than from their numbers they deserve.

"There is much street preaching, both in the open air and in tents. Young men's Christian associations, home and foreign missions, prayer and tea-meetings, and Sunday-schools flourish just as they do here. Of the latter, there is one in Cincinnati, with an average attendance of 1,500 children, under the charge of sixty teachers. As I said before, I think the result of all this religious teaching is that the working-class in America is more 'religious' than our own. I do not mean to say that in America the majority of the poor are 'religious'; scepticism is, doubtless, spreading there as in Europe, but I do think that Americans have a greater right than we do to the title of 'Christian people.' If one goes a step higher than the working-class, and takes what, for convenience' sake, may be called the middle-class, the balance between the two nations is this, as in other matters to be referred to hereafter, would possibly come near to be redressed. In all the great cities of the Eastern, Western, and Middle States, Sunday is kept more as it is in Scotland than in England; and the sale of beer and spirits is in most places prohibited during the whole day.

"The clergy seem to be in every way in closer communion with the laity than among us, being less regarded as a class set apart than as everybody's friends and relations. The following paragraph refers to a very general custom of giving ministers presents, sometimes called holding a 'Ball' from the manner in which the congregation swarm the parsonages on these occasions:—

"The pastor of the Camden, N.Y., Church, organized less than a year ago, writes with lively emotions of gratitude of his congregation's delicate and liberal attention to his wants. When he passed from the intermediate state of boarding to the full realization of housekeeping, 'cellar and larder were found stocked as if by magic.' Shortly after he had a surprise tin wedding.

I think the part of the sentence I have italicised about the prettiest way of saying 'he got married' I have ever seen."

HERESY IN SCOTLAND.

(From the *Pall Mall Gazette*.)

While German Rationalists are firing pistols at the clergy to emphasise their protest against State-prescribed belief, and while the Archbishop of York is prosecuting Mr. Voysey in order to recall that wandering sheep or shepherds to the limits of the fold, there has sprung up in Scotland, the land of silent and logical Calvinism, a storm of revolt against compulsory creeds. Tourists in that country must have noticed for the last month or two that every newspaper, whether of Edinburgh, Glasgow, or remoter provinces, has been filled, column after column, with letters discussing the "Coupar-Angus heresy case." The original facts of this case are very simple. The Free Church adopts as its doctrine, without change, what are called the "Standards" of the Church of Scotland. These are chiefly comprised in a brief but abstruse manual, purporting to have been compiled for unlettered and simple folk, called the "Shorter Catechism," and at more length in the Confession of Faith of the Westminster Divines, which has been formally enacted as the law of the Church not only by her assemblies but by the Parliament. Two gentlemen, members of the Free Church congregation of Coupar Angus, a small town on the borders of Perthshire and Forfarshire, were alleged to have spoken of some of the questions of predestination, eternal punishment, &c., in a manner irreconcilable with this

authority. They were cited to appear before the Kirk session, the primary judicial body of each congregation, consisting of the minister and certain "elders" selected by the congregation, to answer as to the soundness of their faith. The minister, whom it is probably not uncharitable to consider the instigator of the proceedings, took the unusual step of calling privately on the accused and endeavouring to engage them in talk upon the topic of their faith, but they seem to have perceived the pious ruse, and not to have committed themselves. Appearing before the Kirk session, they contented themselves with protesting against its right to make such an inquiry. The Kirk session, in its difficulty, referred for instructions to the Presbytery, the next superior court, consisting of the ministers of the district, with an elder elected by each congregation. The Presbytery directed the Kirk session to proceed. Here stands the question as regards the two culprits. But meantime the propriety of the proceedings is vehemently debated in the press. They open up in the broadest way the question, how far the members of the Free Church, and by consequence of the Established Church (for the rights of laymen in each depend on exactly the same principles and text-books), are bound to hold in absolute strictness the doctrines of the authorised creeds? For both the Coupar-Angus gentlemen are laymen, and though one, being a deacon, a sort of manager of the temporalities of the congregation, has subscribed to a general acceptance of the Confession, the other stands as uncommitted by express act as any layman in Scotland can. What, therefore, is to be settled is whether the minister and elders of a congregation can on suspicion summon any of its members before them, examine him as to his abstract belief, and, if he is either contumacious or unsound, excommunicate him.

THE PREPARATIONS FOR THE OECUMENICAL COUNCIL.

The Roman correspondent of the *Pall Mall Gazette* writes:—

The preparatory congregations of the Council have elaborated two propositions, which, I am positively assured, the fathers of the Council will be required to approve, and to promise all their efforts to carry them to a successful issue. The first proposition relates to the Peter-penny, the collection of which is to be so organised as to produce annually a sum sufficient to pay the interest of three-quarters of the Pontifical debt, the fourth quarter being undertaken by the Italian Government. The second proposition demands the maintenance by the Catholic world of a Pontifical army of 6,000 men so long as the Holy See shall remain in its present exceptional state—that is, severed from the Romagna, the Umbria, and the Marches. The proposition declares that this force is necessary for the maintenance of order in Rome and the patrimony of St. Peter, and that the Holy See is without the means of supporting it until the lost provinces are restored.

The congregation of Cardinals has again debated the question of the admission of the representatives of the Catholic Powers, and now recommends that they shall be allowed to attend as "spectators." Any propositions they may wish to make must be addressed to Cardinal Antonelli, who will lay them before the Council.

The Pope expresses his conviction that he has a mission to replace the principles of the revolution of 1789 by those of the Syllabus, which the Council is to pronounce canonical law. He will resist any opposition to this design, or to the adoption of the dogma of infallibility, and lately a Roman bishop was told by one of the physicians that the rejection of these propositions might have the most serious, even fatal, consequences to his Holiness.

One of the proofs of an intention to persevere in the project is the erection of a commemorative column on the Janiculum.

The marble block is (says the *Daily Telegraph*) in process of reduction to the requisite dimensions; and the Latinists of the Eternal City have long been engaged, by order of the Vatican, in drawing up the inscription to be placed upon the pedestal. According to the approved design, the memorial tablet contains the names of the various sovereigns who rule—or are expected to rule four months hence—over all the Catholic communities throughout the world. The date of the opening of the Council, the 8th of December, 1869, is inscribed in full, but a blank space is left for the date at which the assemblage concludes its proceedings; and the world is assured beforehand, upon imperishable tables, that the conclave met, discussed, and separated "amidst the applause of the whole Catholic world, and the terror of the Powers of Darkness."

Another proof of the intention to go on is the announcement of the *Post* correspondent, that a commission of prelates and artists is charged to organise, for the 1st February next, a Roman and foreign exhibition of objects of Christian art, or rather industry, comprising chasubles, copes, chalices, crosses, missals, and in short everything serving for the external use of the Catholic religion.

As to the accommodation for the sittings of the Council, we are told that the right transept of the grand shrine of St. Peter's, and the side chapels of St. Michael and the Annunciation, are set apart as the Council Chambers.

From the Papal platform will extend right and left an amphitheatre of seven rows of stalls for the bishops, to which an eighth row may be added if necessary. The two amphitheatres, including the eighth row of seats, will accommodate about 750 bishops, and probably this will be the extreme number of prelates who will come to claim seats at the Council. The seats are to be covered with serge. They are considered to be rather narrow, so that obese prelates will be somewhat squeezed in them. Each stall has a writing desk in front, with a spittoon underneath. At the foot of the amphitheatres seats are to be ranged for the Pope's theologians. The open space between the two amphitheatres will be occupied by the orator's tribune and

the altar, on which will be exposed the Holy Sacrament, in order to remind the assembly of its sacred character as a General Council of the Church, and not a mere profane Parliament.

When the preparations will be completed, the Pope will bless them according to the formula of the ritual. There now remains, to finish the amphitheatres—to cover them and the platform with tapestry, to place the tribune and the altar, to construct the galleries for the stenographers and the bishops' theologians, and to decorate with tapestries and distemper paintings the enclosures of the transept.

As to the expense, it is said that Pio Nono will have no difficulty. The subscriptions are expected to reach 5,000,000 fr. Arrangements are making with regard to lodgings, a steam-transport service for the conveyance of pilgrims, and, finally, for the striking-off of commemorative medals! So far all is *equilibré de roas*. But there is another side of the question; for, says the *Pall Mall Gazette* correspondent:—

The Council is not only distasteful to the Mazzinians; it is warmly opposed by many of the Italian episcopacy. Monsignor Charvaz has resigned the archbishopric of Genoa rather than consent to attend. This resignation has been accepted by the Pope, and the ex-prælate has retired to Savoy, to reside with his family. The Court of Florence, if we are to believe the Italian journals, is not disposed to make such a quiet end to its objections, and General Menabrea is reported to have sent an envoy here to try to effect some understanding with the Pope about them. I have not been able to verify this statement, but I can confidently predict that such a mission would be of no avail, as the present temper of the Vatican is very hostile to Italy.

It appears that the number of bishops who have declined to attend the Roman Council is not 300, but about fifty. The telegraph misrepresented the statement of the *Ovella* on the subject.

The proposed Ecumenical Council has produced a curious movement among the Russian clergy. They propose to get up a counter demonstration to that preparing at Rome by having another council at St. Petersburg, attended by bishops of the Greek Church, and presided over by the Emperor. It is said that the Pope has made great efforts to induce the Government at St. Petersburg to send Russian bishops to Rome, but without success. Upon this the "Orthodox" clergy came forward with their plan for the Government holding a council of its own, but they were informed in reply that this could not be done, as it would offend the Roman Catholics in the empire.

The Manchester Board of Guardians have appointed a paid Roman Catholic priest as religious instructor to the Roman Catholic children in the workhouse schools at Swinton. This is the first instance in England of a Roman Catholic clergyman being taken into the pay of the Poor-law guardians. The appointment will have to be confirmed by the Poor-law Board.

PLACES OF RELIGIOUS WORSHIP.—Under the new Charitable Trusts Act, which gives power to the majority of trustees to deal with charity estates, there is a provision to extend the Acts which relate to the appointment or removal of trustees, &c., to places of meeting registered for religious worship and *bond fide* used as places of meeting for religious worship. The Treasury is empowered to prescribe a scale of fees to be charged by the Board of the Charity Commissioners.

PETER'S PENNY.—From the year 1860 up to the present time the Pope is said to have derived the large sum of 80,000,000 fr. from the Peter's penny. The Italian Government is about to pay to the Pontifical treasury the sum of 7,500,000 fr. on account of the Pontifical debt, the amount having arrived in gold. The arrival of such a supply has acted favourably on the Pontifical Consolidated, and also on the Roman Bank, which had become seriously depreciated. 860,000 fr. have been invested by the Roman Mont de Piété, the result being a rise of 7½ in Consolidated.

FREETHINKING INTOLERANCE.—It is not believers alone who are intolerant. Freethinkers can be bigoted in their own way, and there is just reported from Paris a very pretty little story in illustration of this. A freethinker died, and was buried the other day. At the grave a friend of the family stood forward and pronounced a few kindly words over his remains. This created great disgust and excitement among the fraternity of freethinkers to whom the departed belonged. "It is too bad," they said, "that a man like that should be allowed to speak at the grave of such a man." "Good heavens! what has he done? what's wrong?" "What has he done!" replied the freethinkers; "why, he has been married in a church."—*Pall Mall Gazette*.

RELIGION IN NORTH GERMANY.—The *Times* thinks there are many grounds for regarding the present state of German thought as transitory, and for being confident that the nation will, sooner or later, recur to its former faith. There is, for instance, a conspicuous extravagance about the criticisms and the arguments of these writers which says little for the reasonableness of their rationalism. Then, again, when a writer asserts that religious or theological belief has never acted as a means of culture, and that the creeds are nothing more than either mischievous or harmless fables, he displays equal ignorance of history and of the facts of human nature. A state of feeling cannot last which supports itself on dreary criticism, and which must forget domestic as well as general history in order to preserve the "logical sequence" of its ideas. It may need some severe experience before the Germans return to the recognition of the essential facts of human nature. Meanwhile, we can only advise our own countrymen not to be so ready as they sometimes are to take German theories on trust. There is not the slightest reason to be either frightened or fascinated by these

dreams. Nature will sooner or later reassert its needs, and the days of common sense and common faith will return.

MR. VOYSEY AND THE CHURCH.—Mr. Voysey, the author of "A Sling and a Stone," and the subject of the Archbishop of York's heresy prosecution, has been asked why, as he confessedly does not hold the Thirty-nine Articles, he remains in the Church of England, which sets them up as a standard of doctrine? As this inquiry has been made by one who himself gave up his position for conscience' sake, Mr. Voysey has replied to it. First laying down that his duty as a teacher is to declare that which he believes to be truth, he goes on to say that the fear of degradation should not prevent him from carrying out what his conscience lays upon him. The Church, he points out, is under legislative control, and can have its articles modified by Parliament. Already the efforts of the Liberals within her have produced fruits in a relaxed subscription. She can be made to accord with the age again. "On this account solely, and not for its rank and endowments, do we 'heretics' cling devotedly to the National Church. We know by experience and observation that there is no liberty, no independence worthy of the name to be enjoyed elsewhere. We are alike free from the tyranny of conferences and of congregations. We are upheld and protected by the law of the land, and until that law is declared against us we have equal right to teach and minister in our Church with the whole bench of archbishops and bishops." The Church is now in a state of transition. She may yet (Mr. Voysey thinks) declare for the doctrines he has enunciated.

DR. VAUGHAN AND HIS LABOURS AT DONCASTER.—For some years past Dr. Vaughan has allowed those reading for orders to work under him at Doncaster, in order chiefly that they might gain some insight into the practical work of a parish previous to ordination. He wished, before leaving Doncaster, once more to assemble around him those who had availed themselves of this privilege. For this purpose he invited them to a farewell meeting on Tuesday and Wednesday, and, out of 120, 100 availed themselves of his invitation. There were clergy from almost every diocese in England, including even the distant one of Exeter. The proceedings commenced on Tuesday with a dinner given by the vicar in his new National Schools, to the erection of which he had largely contributed out of the proceeds of some of his writings. At eight o'clock the clergy proceeded in their surplices, headed by the choir and the churchwardens, to the parish church, where an impressive sermon was preached to a large congregation by Dr. Vaughan from 1 Peter v. 1—"The elders that are among you I exhort, who am also an elder." In the course of his sermon he touchingly alluded to the close of his nine years' work at Doncaster, and to the affectionate sympathy which his approaching departure had called forth from all classes. The following morning the Holy Communion was administered at eight o'clock. At nine there was breakfast in the National Schools, and at noon Dr. Vaughan delivered a farewell address to the assembled clergy, exhorting them to be simple, sensible, persevering, devout, and affectionate to their fellow-labourers.

GERMAN PROTESTANT SOCIETY.—The twenty-fourth meeting of the German Protestant Society, called the Gustavus-Adolphus Association, took place in Bayreuth on the 18th inst., and the following day. Dr. Kuhn's preached an appropriate sermon in the principal church, and at the public meeting after service, Dr. Hoffmann, of Leipzig, read the annual report. Pastor Kolatschek, of Wiener-Neustadt, gave rather a disheartening view of the condition of Protestantism in Austria. The entire number of Protestants, he said, is about 340,000, or 2 per cent. of the population. In 321 parishes there are 372 schools, 213 clergymen, and 481 teachers. The congregations have to meet nearly all the expenses, as they obtain from the State only a pittance of 50,000 florins, and they have enjoyed even this wholly inadequate allowance only since 1861. Pastor Carrasco, of Madrid, gave a brief historical sketch of Protestantism in Spain. He had had himself, like the majority of the present Protestant clergymen in that country, to pine for several years in prison. The revolution has diffused a cheering light, and to those who ask whether a reaction may not soon set in, he unhesitatingly answered, No. He concluded by asking the aid of the society in the erection of a suitable house of God in Madrid. Candidate Fliesner, of Kaiserswerth, related his personal experience in Austria, Italy, and Spain. Among other things he mentioned that in 1856 the present prescher Ruez in Barcelona was condemned by the Episcopal Tribunal to be burned alive, and the punishment was afterwards commuted into perpetual banishment. He believed the Spanish translation of the Bible to be the best we have, with the exception of the German. He found large Protestant congregations in Madrid, Barcelona, Seville, Cadiz, Gibraltar, Granada, and Malaga.

PREVALENCE OF RATIONALISM.—All through England, as through all the Continent, the one grand controversy now raging among cultivated men,—whose opinion, be it remembered, will be ten years hence the opinion of the people,—is whether the Supernatural exists at all; whether everything is not cause and effect; whether the theory of a sentient First Cause, which is the basis of all we call faith or religion—though it is not the sole possible basis of morals, the dogma that truth is good, falsehood bad, being, for example, as independent of God as it is of man—is not a delusion out of accord with all the facts which, if human reason is to be accepted as a guide at all,—as a guide, that is, which we can trust as we trust our senses,—must be accepted as true. A new and sovereign desire to get at the

bottom of this, as the only real question, to have certainty about it, to believe it or disbelieve it *hard*, to frame life on it, is manifesting itself in every stratum of society, manifesting itself very often in a sort of blind fury of enthusiasm. At the same moment, and among the same classes, an equally intense desire is displayed to examine the question through science, through close observation and rigid analysis, and unhesitating recombination of the facts revealed by "Nature," to try the whole subject once for all by the scientific test. So strong is this desire that it pervades those who know nothing of science, till they fancy that if they had but the talisman it would bring water out of the rock, till we see before us a phenomenon absolutely novel, a confidence without reason leading to an unbelief as absolute as the belief which a similar confidence in religion formerly produced, a positive faith in faithlessness. We ask any one who knows English society at all if we exaggerate when we say that there are hundreds of able men in England, who, knowing nothing of science, disbelieve in God, or rather in God's government, because, as they think, science has dispelled that ancient delusion, who refer honestly and confidently to the "authority" of science exactly as men once referred, and on the Continent women still refer, to the "authority" of the Church, who regard Professors Huxley, Tyndall, and the rest as "Directors" are supposed to be regarded by faithful Ultramontanes.—*Spectator*.

Religious and Denominational News.

We understand that the Rev. Charles Williams, late of Acrinton, has resigned the pastorate of the Portland Baptist Chapel, Southampton.

The Rev. J. Robertson Ross, B.A., of Robert-street Chapel, Grosvenor-square, has accepted the cordial and unanimous invitation of the church at Park-crescent, Clapham, to become its pastor.

The Rev. J. F. Poulter, B.A., has signified his intention of resigning the pastorate of the church assembling at Olcese-lane Chapel, Wellingborough, at Michaelmas.

OPEN-AIR SERVICES FOR CHILDREN.—We are informed that successful open-air services for children have been held for the past three years during the summer Sunday evenings in the Borough-road, in connection with the Borough-road Congregational Church.

DEATH OF THE HON. MRS. THOMPSON.—The Bristol papers record the death of the Hon. Charlotte Margaret Thompson, of Barham Lodge, Clifton Park, who died late on the night of Wednesday last week. She was the third daughter of Sir Gerald Noel and the Baroness Barham, and widow of the late Thomas Thompson, Esq., of Prior Park, Bath. Her loss will be greatly felt both in Clifton and by a large circle of Christians, to whom she was justly dear. She was ever the friend of ministers of the Gospel, whom she was always delighted to entertain under her hospitable roof, whether they were eminent or obscure, for she honoured them for their work's sake. Many an inadequate stipend was supplemented by her bounty, and many needy members of the Christian Church who received regular pensions from her will receive news of her death with double sorrow.—*Christian World*.

OSSETT.—The Rev. S. Oddie has recently resigned the pastorate of the Independent church and congregation at Ossett, Yorkshire, over which he had presided with great efficiency and success for twenty-five years. An interesting meeting was held in the Assembly Room, Ossett, on Wednesday evening, the 18th inst., when a testimonial expressive of the esteem and respect of the people of his late charge was presented to the rev. gentleman. After tea, at which nearly 400 sat down, a crowded public meeting was held, and Mr. J. Woodhead, of Huddersfield, was called to the chair. The testimonial, which consisted of a purse containing 130*l.*, and a gold watch for Mrs. Oddie, was presented by Mr. Joseph Ellis, the senior deacon. The Rev. S. Oddie responded in a touching address; and the Revs. R. Bruce, of Huddersfield; G. M'Callum, J. Collier, and H. Sturt, of Dewsbury; A. Mines, of Heckmondwike, and other neighbouring ministers, spoke on the occasion. The Rev. S. Oddie, who has retired to Pately Bridge, is succeeded by the Rev. J. Forshaw, who has been co-pastor with him for the last twelve months.

UNSECTARIAN RELIGIOUS MEETINGS.—A series of meetings has been commenced at Upper Norwood for the purpose of presenting the truths of Christianity to that section of the community which holds aloof from the ordinary religious services of the neighbourhood. The first publicly-announced meeting was held on Friday, July 30, on which occasion Mr. G. M. Murphy, of the Borough-road, delivered an address; and Mr. F. Coldwell, of Croydon, took the chair. There was an attendance of sixty or seventy persons, mostly of the artisan class, and such was the interest created by the thoroughly suitable and manly address of Mr. Murphy, that the audience unanimously declared itself in favour of continuing such meetings. The committee which had invited Mr. Murphy to visit Norwood was reinforced by several working men present, and after an interval of a couple of weeks the enlarged committee issued a programme of arrangements for weekly meetings to be held on Friday evenings, at eight o'clock, in a large room behind the White Swan Inn, immediately opposite to the Crystal Palace. The first of this series of meetings was held last Friday evening, Mr. G. W. M'Cree, of St. Giles's, being the lecturer, and the result giving great encouragement to the promoters. Mr. Edmond Beales, Rev. E. White, Rev. F. Treg-

trail, Mr. Thos. Paterson, Mr. Murphy, and others, have consented to assist this novel undertaking by delivering addresses on succeeding Friday evenings.

READING.—The Rev. John Aldis, minister of the Baptist Chapel, King's-road, Reading, has accepted the pastorate of George-street Chapel, Plymouth. On Mr. Aldis's retirement the *Berks Telegraph* observes:—"For nearly fourteen years Mr. Aldis has gone in and out before his flock, each year adding to the acceptability of his pastorate. During these years the increased numbers who attended his ministry necessitated increased accommodation, which resulted in the enlargement of the chapel in the year 1858. By this alteration the chapel was rendered the most commodious of all the Dissenting chapels in the town; but even with the enlargement the place soon became too strait for the numbers who sought for accommodation. At the present time, commodious schoolrooms are in the course of erection on some land lying at the rear of the chapel which has been presented by Mr. Blagrove. About two years since a friendly secession of some of the members took place, which secession resulted in the new church now assembling in West-street Hall, under the care of the Rev. O. M. Longhurst. The Free Church at Caversham also owes its existence to the labours of Mr. Aldis, under whose auspices it was founded by some of the members of King's-road Church. It will thus be seen that Mr. Aldis's labours have not been without results, the full benefits of which time itself will not fully reveal. We have already said that with the causes of Mr. Aldis's removal we have nothing whatever to do; but one thing is clear, lack of success cannot be assigned."

ABINGDON.—A meeting of a most interesting character was held in the Lower Chapel, Abingdon, on Monday evening, August 16th, in connection with the termination of the ministry of the Rev. W. T. Rosevear, who has accepted a unanimous invitation to the pastorate of a Baptist church in the city of Glasgow. The meeting was very numerously attended. The chair was occupied by the Mayor of Abingdon, Edwin Payne, Esq. Very cordial addresses relative to Mr. Rosevear's ministry, and his personal worth and kindness, were delivered by the Revs. S. V. D. Lewis, of Drayton; W. Allen, of Oxford; E. H. Delf, of Coventry; and E. Davis. The Mayor then rose, amidst much applause, and in appropriate terms presented the testimonial to Mr. Rosevear, on the part of the church and congregation, and many fellow-townsmen and neighbours. It consisted of a silver tea and coffee service, of elegant design, and richly chased, bearing an appropriate engraved inscription. The Rev. W. T. Rosevear thanked his friends for the kindness which had prompted the presentation, and explained that he was not leaving Abingdon because of any misunderstanding with his people, for his relations with the officers of the church had been most harmonious; nor had there been any decrease, but during the last twelve months a very considerable increase, in the congregation. He was simply leaving because, without any seeking on his part, he had received a unanimous invitation to the pastorate of a church in the midst of a larger population, and had some reason to hope he might be there increasingly useful. The meeting concluded with prayer.

Correspondence.

"CLERICAL SINCERITY."

To the Editor of the *Nonconformist*.

SIR,—You have judiciously tempered your somewhat heavy denunciations against violations of the above principle by saying, "We would speak with all gentleness and consideration upon so painful a subject." Now, from many years' experience among clergymen, and some little observation of the more intelligent Dissenting ministers, I take leave to say that, as a profession, the pulpit will, to say the least, bear very favourable comparison with the *religious Press*, as regards sincerity. The representatives of all parties in both professions, as society is constituted, are necessarily influenced, more or less, by the sect with which they are connected, and are sometimes tempted to sink the demand of conscience to party interest, social standing, or personal profit. Are newspaper writers always free from the imputation of holding back facts and opinions which they fear might be unpalatable to their circle of readers, and of putting certain points much more strongly than they feel them because they believe this course to be most acceptable? Is it wonderful, then, that in the conflicting relations which many intelligent and worthy clergymen come to sustain, sooner or later, as between their people and their own consciences, they should be unhappily tempted to take refuge from their theological perplexities in a sort of mental reservation, or in a style of speech that does not exactly photograph their thoughts? Blustering enthusiasts are rarely deep thinkers, and their noisy zeal for their system goes for little with me. But in every communion there are men not a few, of fine perceptions, independence, and breadth of thought, and intensely truth-loving withal, who yet lack moral courage, and where they are not led by bolder spirits than themselves, they speak and act with indecision.

Theoretically I censure them; practically, and from the human nature point of view, I pity them. Without needlessly obtruding personalities upon you, may I be permitted to say that I speak feelingly on this matter? I, too, for a long time was a working clergyman. I

started in my calling with a fixed resolve to seek Truth, pursue and proclaim it wherever it might lead. For the formation and strength of this purpose, I was mainly indebted to the influence of a lay tutor at Oxford. He was the first to teach me how to think, to separate fact from speculation, to put *proved reality* above all mere systems of philosophy and theology. He showed me that where a man had power, scholarship, leisure and conscientiousness, he was bound to bring them to bear for the thorough investigation of human systems back to their beginning, and that where such systems failed to satisfy the canons of the *inductive method* they were to be rejected, at whatever cost to feeling and worldly prospects. He would allow of no authority but that of *rational proof*. He smiled at stereotyped creeds, councils, and articles, and at the theological teaching based upon them, as things of dark and superstitious times. He held ecclesiastical pains and penalties to be the assertion of a fanatical claim to what is simply impossible in any age or sect—a monopoly of truth. He cautioned me against all recognised creed-bound Churches as alike attempts to lay an unholy arrest upon the natural progress of Truth by their exclusiveness and mutual recriminations. Still I could not as yet see taking orders to be incompatible with freedom of thought and usefulness. I consequently yielded a traditional assent to the Thirty-nine Articles, an act which could not in any such case be worthy to be called intelligent faith. I did my best to work for the Church and the Master whose service I embraced. The inspiration of my old tutor had become temporarily weakened by the clerical atmosphere in which I moved, but it was not long before it revived. I now felt compelled to respect men of sincerity, judgment, and high morality of every creed and no creed. I learned that one man's belief was as sacred in the sight of God as another's, if it were the result of honest effort to reach Truth, and illustrated by an upright life. I was forced to the conclusion that honest doubt was more meritorious than unreasoning and passive traditionalism. I declined to take my information on any theological system except *first hand* from accredited authorities—books and men; and I shared, as fully as my regular duties would permit, the society of both. Doctrinal fetters, however, soon began to gall me. I endured mental agonies in struggling to reconcile my position as a clergyman with my sense of right, which, at length, became intolerable. No Dissenting body seemed to me so constituted as to afford relief to my difficulties, and several years ago, in obedience to my convictions, I quietly withdrew from the religious institutions of the country altogether. But, Sir, do I accuse those clergymen who may have been drifted into similar views with my own because they don't come out as I did? God forbid! Mr. Voysey and his clerical followers, if they are unbelievers in Evangelical Christianity, at least have the virtue of not hiding their opinions. They believe it is their duty to stay in. They are quite aware that they are not in harmony with the Articles, just as the general religious thought of the country has ceased to be in accord with the Articles. They hold the National Church to rest, not on a creed, but on legal statutes which can be changed by the will of the Parliament, and that the Church is a national injustice unless it include and represent fairly the religious convictions of all sections of the people, just as the House of Commons, as a representative assembly, reflects all shades of political opinions in the country. They were perfectly candid in signing the Articles on taking orders; but fresh light has shown them that the narrow creeds and rubrics of the Liturgy are "more honoured in the breach than in the observance," that great reforms have usually been obtained by defying and breaking the law. They consequently decline to leave the Church till they are driven out, and the country has heard through the courts their reasons for leaving. They may be right or they may be wrong, but they can hardly merit the charge of insincerity.

With reference to another class of clergymen, that I fear are not confined to the Church of England—those who preach not strictly according to their consciences, but who content themselves with hitting the mean of the theological opinions of their congregations: well, if they are to blame, the *theory* and *practices* of creeds and confessions are vastly more at fault. Abolish the false and cramping authority of sectarian forms of belief, and you will have true teachers. Till then, the pulpit of every denomination will be more or less honey-combed with insincerity, and in proportion to the breadth and culture of the man will be his tendency to this professional weakness.

I quite agree with you in confessing that even "Free Churches may not plume themselves in exemption from clerical dishonour." Nor do I think that "popular election" offers any check to the evil. On the contrary, with all the boasted freedom of Nonconformists from the vices of State-control, they are not without considerable proneness to bigotry and narrowness, the inseparable adjuncts, as it seems to me, of sects who are painfully aware that they are in the minority, and under the odium of the social taboo. What are the schedules of doctrine embodied in the trust-deeds of Dissenting chapels, but the worst form of an Establishment? No more efficient machinery could be desired for creating hypocrites. As a matter of fact, the faith of churches, yielding to the resistless spirit of the age, *does* and *must* change. *All ecclesiastical history demonstrates this*; and

yet, in the face of history, Nonconformists—the advance-guard of political and ecclesiastical liberty and progress, present the distressing anomaly of fastening on their ministers a bondage that meek ignorance may bear without repining, but that must at length become insufferable to earnest and cultivated intelligence. Can any parallel be found in human affairs to the monstrous folly of fixed dogmatic standards? How can they fail to quench honest thought and speech? They in effect declare to the candidate [for the ministry] that the circle of theological truth has been squared by the body of which he is to be a minister; that no more light is possible to him. He must accept this *dictum* on entering his college, and his studies are so guided as to secure the same dreary confession from him at the close of his student course. When he accepts a charge, his bonds are rivetted still closer by the terms of the trusts to which he is required to assent. If his reading and thought have run only in one groove, he will become a bold disclaimer against alleged "heresy" of which he can practically know nothing. If circumstances bring him in contact with minds cultivated by science, philosophy and travel—and he be capable of appreciating these advantages,—then, in nine cases out of ten, he will soon fall foul of some of his old cherished beliefs. If he have to bear the responsibilities of a family, and no suitable opening for him to get a living turns up out of the ministry, he will probably cling to his pulpit as a defence against starvation, against the disgrace of thinking for himself, and against blatant charges of "deadly error." I wish I could say that I was only dealing in all this with ideal instances. But I have for years made it my business to get at the innermost thoughts of clergy and laity on these subjects, and my present non-clerical position affords special facilities for doing so. I am, therefore, prepared to say that there are hundreds of Nonconformists, lay and clerical, who *profess* a great deal more *faith* than reason will allow them to accept. There are scores of ministers who in vain have laboured to quicken and correct the thought of their congregations on great fundamental doctrines. But some of the people can't think, and others won't take the trouble to think, and so, between the two classes, the minister, partly tired of trying to bring them up to the times, and partly afraid to offend, settles down in compromise between conscience and outward peace. He has, in his heart, given up the orthodox doctrines of inspiration, eternal punishment, the personal devil, the atonement, and possibly the miraculous. But sometimes by reservation, and sometimes by direct statement, he preaches as if he believed all. Aye, and it will be ever so till the high-pressure doctrinal system as a test of religious fellowship press yet more heavily on enlightened consciences and causes the illusion to burst. No such irrational course was ever dreamt of in the scientific world. When a teacher of natural philosophy or of palaeontology is placed over a number of pupils, where do we hear of their requiring him only to teach what they already believe, or the theories of some one particular scientific school? They leave the man to the unfettered scope of his powers, having confidence in his fervent desire to teach what he believes to be truth. They don't throw him overboard if he should change on certain points, but rather honour the more his zeal and candour in yielding to the force of new facts. Whoever heard of a learned society meeting together to foreclose all possible inquiry except what might result in the confirmation of the conclusions to which they had already come? What should we have thought of Sir Isaac Newton had he insisted on his followers drawing up a document to the effect that no more could be known of the origin of light, and of the number, structure, and gravitating influence of the heavenly bodies? What, had he required to this document the signature of every man who wished to pass as a true man of science or as a teacher of astronomy? Clearly such a thing could never be. But Churches think they know better with regard to theology. It is not an impartial study of absolute truth which they encourage. All they want their ministers and people to know and believe is their own little circle of dogmas, which they hold to be as unchangeable as the laws of the Medes and Persians. But the day of their dominion over the world's intellect is gone and can never be regained. In proportion to the strength of a man or a woman's mind, and to their opportunities for gathering knowledge in an eclectic and a humble spirit, so is their alienation from current forms of faith. They may go to church or chapel to keep up their standing with their neighbours, or to have their families brought under some religious influence; but it is a fact too well known to those of us who may now and then happen to have access to scientific, artistic, literary, and even the higher commercial society, that the *mind* of the country has ceased to have sympathy with what is popularly preached as dogmatic Christianity. The only cure, then, for the evil of which you complain is the withdrawal of social persecution from sceptics (many of whom are as conscientiously so as any other men can be Christians), the disavowal of mere traditional authority as the acknowledged test of religious truth, the recognition of ability, earnestness, and sincerity in theological inquiries as the supreme ground of respect and confidence, no matter what belief these qualities may be found associated with.

EX-CLERGYMAN.

BAPTIST MISSIONS.

To the Editor of the Nonconformist.

SIR,—As my name has during the last four months been made to figure repeatedly in the *Nonconformist* and other papers in connection with this subject, I now crave space for a few remarks on the statements which have been made.

On the personalities used, except in so far as they have been made to serve as arguments, I shall say little, albeit unscrupulous assaults may require a few words of reply.

Let me remind your readers at the outset, that the obnoxious proposal which has excited so much controversy, did not contemplate any reduction of the salaries or interference with the labours of missionaries now in the field. It proceeded on the alleged and acknowledged necessity of not only maintaining but augmenting the remuneration of our Indian missionaries, and the possibility therefore of the mission being considerably curtailed because of the funds being insufficient to meet the increased demand; and it proposed to obviate this necessity by employing a less expensive class of agency, and adopting a more economical mode of operation. If this be kept in mind, the irrelevancy of much that has been written will be sufficiently obvious.

The general charge of treating the missionaries most unfairly preferred against me by Mr. Lewis in his letter to Dr. Underhill; the more specific charge of "exhibiting them in assemblies convened for the support of their work, as the great obstacles to its success"; the worse charge of Mr. Carr that "the impression left on the mind of unbiased readers by my speech, does them a cruel injustice," I can only meet with an indignant and most unqualified denial. And I leave the friends of the mission and all whom it may concern to read the report of my speech and judge between us. Conscious of the kindest intentions and of feelings the very opposite of those attributed to me, I have perused and reperused my speech to see if inadvertently anything had been said which justified the charges with which I have been so plentifully assailed, and I am utterly at a loss to discover what it is that has given such offence. I can find nothing to justify the closing sentences of Mr. Lewis's letter; and would respectfully suggest to him and others that they are bound to specify what they deem so obnoxious, or, failing that, to retract, as publicly as they have made, their groundless charges.

Kindlier language than that in which I spoke of our present missionaries, it would be difficult to employ. With a scrupulousness which they care not to copy, I abstained from personalities, and freely and warmly expressed my high regard for them and the success with which God had crowned their efforts. While knowing well that the office has not been well sustained by some who have borne the name, I was careful not to reflect on a body of men the faults of some of their number, or to argue for changes in modes of operation on the ground of individual failings. It would have seemed, therefore, not an unreasonable expectation that, appreciating the difficulty which we had to face—of a probable retrenchment of our Indian mission—they would have received our suggestions in a somewhat different spirit, and not have allowed their anger so far to master them as to make them forget that a minister in England may have susceptibilities as well as themselves.

Passing by the insinuations as to style of living which, with a delicacy of feeling not often evinced even in religious controversy, and equalled only by the ignorance of the parties as to the matter, some of the writers have been good enough to utter, I come to the liberal "income of a thousand a year" with which one has seen meet to endow me. Although this gentleman's acquaintance with my affairs seems superior to my own, let us assume for argument's sake that it is as he says. I have heard of two or three of our ministers who receive as much, and I am willing to argue the question on that ground. One would like to know what it has to do with a scheme in a speech in which no reduction of the salary of missionaries is proposed. Then it may be pertinent to inquire whether some of the men who receive so much are not content to labour without having contracted for any salary whatever? Whether some of them did not begin their ministerial life in poorer circumstances than those of the worst paid missionary? Whether they have not sacrificed their income before now at the call of duty, and are not prepared to do so again? Whether their present circumstances, without any seeking of theirs, have not gradually gathered round them? Furthermore, it may with some propriety be asked, whether a young and untried man who has done no work and given no proof of ability, should, immediately on being accepted as a missionary, receive as much as those ministers at home whose position is the result of many years' arduous and faithful labour? Is it always quite evident that if the missionary stayed at home he would take a position equal to theirs? And if it be, might he not wait until he has given some proof of his ability to take it, before he claims to reap its fruits? A young clerk just entering a firm does not always receive as much as one whose salary has been repeatedly advanced in consideration of his tried and efficient service. And it seems to us that the most which any untried missionary can fairly claim is, that he be placed in the average position of a minister at home. Whether that would

lead to an increase or a reduction of salary is a question which we have never started, but which the present correspondence may force on the consideration of many. But, waiving all these questions, it seems a strange argument in the lips of a successor of Carey—"You need not expect self-denial or heroism of us so long as you receive so much." They quote his saying as to "holding the ropes." This we are perfectly willing to do with our proposed missionaries, as it was done in his case. But our present missionaries who have written on this question, do not seem to think that we can hold the ropes so long as the holding is less difficult and trying than the descent into the pit. I should have been sorry to speak of them as in this correspondence they have spoken of themselves. Willingly would I have credited them with a greater degree of self-denial and heroism than is characteristic of ministers at home. But this they seem determined not to allow. Mr. Lewis complains that their position is not so honourable as was supposed. And yet we are plainly told by nearly all who have written that we ought not to expect a higher tone in them than in the churches who send them forth. If it be so, on what ground are they to be honoured? Must not the last vestige of honour disappear if they are at such pains to prove that they do not rise above our own low level?

This suicidal line of argument is all the more to be deplored that it was so perfectly uncalled for. No reduction of salary having been proposed, our most sanguine hope being that young and enterprising men might be found who would accept the proposed course with all the difficulties and hardships which it involved, one does not see why such an outcry should have been raised by those now in the field, or why they and their friends should have taken such pains to prove that their incomes are not too large. Mr. Green's Calcutta merchant might have spared himself his elaborate calculation as to a missionary's expenditure, in proof that 400*l.* per annum is the smallest amount on which he can possibly exist. Equally might Mr. Ellis have spared us his facetious proposal to reduce their salary to thirty pounds. It would have been easy, had we been disposed to reduce at all, to find considerable scope for it between the four hundred, and the thirty which he so humorously suggests.

The eminent character and abilities of Mr. Lewis, and, I may add, the great services which he has rendered to the mission, and the devout and earnest spirit in which he approaches this question, all serve to render what he says worthy of the gravest consideration. That there should have been, in the manner in which the scheme has been introduced, anything fitted to pain him, I exceedingly regret. His complaint as to the proposal not being first communicated to the missionaries, as it relates to a matter for which I am in no way responsible, I do not attempt to answer. I must demur, however, to his charge that we are making the example of Paul "a standard whereby one Christian may determine how much self-sacrifice he may exact from his brother, whilst he does not also apply it to himself." Mr. Lewis should not have written this when he knows as well as we that we are not exacting anything of any one. The man who goes out as we propose will go out as voluntarily as Mr. Lewis himself went. We only say we are prepared to do so-and-so, and of course any one is at liberty to accept of our proposal or not as he prefers. Even Mr. Lewis does not deny that such men as we seek are wanted. On the contrary, he says, "Would that such labourers as you desire were indeed available for the evangelisation of India!" And in so saying he concedes all that we are pleading for. For why, if such men are so desirable, should we not try to find them? Why not appeal to the churches with that intent? Why not familiarise our members with what is needed, and teach them that in foreign missions there is scope and call for their loftiest heroism? Must we, to avoid giving offence to our missionaries, forego the advantages which may flow from such an appeal? If there has been failure to any extent, we feel, with Mr. Lewis, that "the spiritual state of the churches at home has had a share in it." But we think the best way to avoid such failure in future is to call into exercise the loftiest motives. Churches and individual members influence each other. The community is improved by individual effort and example, as frequently, perhaps, as a high degree of individual excellence is the result of a healthy and vigorous spiritual life in the Church. And, without determining which is the most common order of progress, we know of nothing more in harmony with, and conducive to a higher consecration in the churches, than individual members going forth in the spirit indicated in our proposal. We are far beneath our proper level, and need that some ardent souls rising up in our midst should shame us out of our supineness, and rouse us to a sense of duty. When Mr. Lewis complains that "churches and ministers at home demand a devotedness so exceptional and so unlike their own," the said churches and ministers may fairly reply, "Dear brother, you mistake the nature of the proposal you discuss, and thereby do us an injustice. We are not so unreasonable as to demand of you or your co-labourers in the mission-field the devotedness you describe; but, leaving our present missionaries as they are, we hope to find it among ourselves. We have no complaint to make of our missionary brethren. We admit the fact, which your letter will not suffer us to forget, that they accurately represent what

has been our state during those years when they went forth as our messengers to the heathen. But we think the time has come when we ought to seek an improvement on that state. We hope for a devotedness which shall exceed that of recent years, and bear a closer resemblance to the early days of our mission. We dream—it may be that we only and vainly dream, but we are not yet sure of that, and will at least try to make our dream a reality—that your own prayer above quoted may yet be fulfilled, and a degree of spiritual life attained by the Churches which shall result in not a few of the heroic type which our scheme contemplates, going forth to publish the Gospel among the nations. If our missionaries sympathise and co-operate with us in this, we shall be thankful. If not, we must still hold on our way; and we cannot see that in so doing we justly lay ourselves open to their censure. According to your own admissions, dear brother, the missionaries are not so perfect that they cannot be surpassed. And why, then, blame us for seeking that which is not beyond the possibility of realisation? It would ill become our missionaries, and especially one so devoted as Mr. Lewis to complain of our seeking an advance on the lukewarmness which has been our disgrace. A 'dog-in-the-manger' policy can surely never be theirs." While complaining that we expect so much of the missionaries, our brother upbraids us for not perceiving that the question is one in which none can be so much interested as they. We beg to assure him that such has always been our impression, so much so that, although we have not said so before, we have felt a little disappointed at their not taking the initiative in the matter. It has surprised, in some measure pained, us that when the expense of conducting our present operations has brought on a crisis which demands a change, they, though acknowledging their dissatisfaction with results, have no proposal to offer, but continue with scarcely an exception the routine which has been prosecuted for years, and feel aggrieved when others who would gladly have avoided it are constrained to attempt what is manifestly a very thankless task.

Mr. Ellis has indeed a proposal to offer which has at least the merit of simplicity in more senses than one. Pending the raising up of a native agency, which, he says, is the real remedy, he recommends that we give what those on the spot deem necessary, without troubling ourselves about the amount of success realised, as that rests with God alone. Perhaps nothing could show a more thorough failure to appreciate the present crisis than the mooted of such a proposal. The all but unanimous adoption by our Mission Committee of the recently published resolution, to which at first many of the members were unfavourable, will, it may be hoped, open the eyes of Mr. Ellis and others to the real state of the case. With an extended recognition of the Church's obligations, there is a tendency to inquire strictly into modes of effort, and a growing conviction that the best way to "preach the Gospel in all the world to every creature," is not to send out gentlemen who shall inhabit fixed residences, and spend their missionary life in one locality, while they draw their support exclusively from the churches at home, and thus maintain a mode of operation for which there is no precedent in the missions of Apostolic times, but to approximate as closely as possible to the New Testament model.

I perceive, however, that I have already trespassed too much on your space, and must wait your next issue before I crave permission to reply to the arguments urged against our proposal as such.

I am, truly yours,

WM. LANDELS.

Regent's Park, August 30, 1869.

BAPTIST MISSIONS IN INDIA.

To the Editor of the Nonconformist.

DEAR SIR,—May I express the hope that any gentleman who is inclined to sign my friend Mr. Collier's protest against the recent resolutions of the Baptist Missionary Committee will, before he does so, just read those resolutions once more carefully through to satisfy himself that he is not after all protesting against something which they do not say, and which they cannot, by any fair construction of their words, be made to mean. It is surely only fair that the committee be judged by their own printed words, not by vague and exaggerated notions of their intentions, gathered in part from rumour and in part from the speech of Dr. Landels, for which the committee are in no way responsible, and for which many members of the committee would very earnestly and decidedly decline to be held responsible.

I write the more freely on the matter because I am not one of those who have been specially eager for the passing of these resolutions, or who expect much to result from them now they have been passed. Indeed I have all along rather obstructed than helped their passing, and only voted for them when their language had been so carefully guarded as to make it clear that they commit us to no hasty abandonment of old and well-tried plans, to no rash and revolutionary novelties, but only to the tentative adoption of some modifications of our methods of operation, which may be relinquished or extended in the future according as they are found to work well or ill.

The resolutions which have excited most attention and uneasiness are the second, fourth, and fifth of the list as it appears in the *Missionary Herald* for the present month. Inasmuch as I think each of these has been in

some measure misunderstood, will you permit me to transcribe them, italicising one or two clauses in each, and adding a remark or two? My words shall be as few as is consistent with the purpose in hand.

Resolution II. is as follows:—"That portion of our missionary agencies more immediately engaged in evangelising work, should be recommended to cultivate, as far as possible, intercourse and sympathy with the people they seek to instruct. Opportunities should be sought by the missionaries of identifying themselves with their daily life, and of mingling with them in the simplest, homeliest way that circumstances will allow. For this purpose, when desirable, the committee will be prepared to pass in review the condition of each station, the locality of the mission-house, the travelling and incidental expenses of the station, in order to facilitate the direct, immediate, personal, and spiritual influence of the missionary over the masses by which he is surrounded."

This resolution has been treated, in many letters that I have read, as if it were intended to recommend European missionaries in India to denationalise themselves, and adopt the social and domestic habits of the natives; to live in native huts, eat only native food, and so on. Certainly the resolution says nothing of this sort; and, whatever views some theorists amongst us may entertain, I am certain that the majority of the committee mean nothing of the sort by it. Most of them, I am persuaded, believe, as I do, that such a course of procedure, so far from helping the "spiritual influence of the missionary," would go far to ruin that influence altogether. The resolution, as I understand it, only asserts a principle which is obviously true and important in regard to all evangelistic labour, at home or abroad; leaving the application of the principle, as such application must in the end always be left, largely to the judgment and earnestness of the missionary on the spot. It does scarcely more, in fact, than enunciate a truism concerning missionary work. Whether it was worth while to pass a resolution to enunciate such a truism may fairly be questioned. I should have thought not. I should have been disposed to take for granted that Mr. Lewis' words are true of every missionary worthy of the name:—"Do you suppose that the questions, 'How may I come nearer to the people?' 'How best commend the Gospel to them?' 'How improve my methods of labour?' are not ever on their hearts before God?" But the paper on which the resolutions were based strongly asserted that missionaries in India were under special temptation, and had in some degree yielded to the temptation a little to neglect this means of influence. If this were true, the resolution might do good; if this were not true, it could do no harm. I, therefore, saw no reason for opposing it.

It will be convenient to take the fifth resolution next in order. It runs thus:—"That in the judgment of this committee it is in the highest degree desirable that young men sent out as missionaries should go forth unmarried, and should remain so for two years at least, until their suitability for the climate and the work has been fairly proved: and that this be the rule of the Society, exceptional cases to be dealt with as they occur."

With regard to this resolution, let it be noticed (1). That it applies only to "young men" who are unmarried at the time of their application for missionary service, and is no bar to the sending out of men of proved ability and experience who are already married. (2) That there is no requirement of celibacy, but only of a postponement of marriage till such a period of probation has been passed as makes it fairly probable that the young man's position on the missionary staff will be a permanent one. (3) That due provision is made for the treatment of exceptional cases. When these facts are regarded I cannot see that the rule laid down is an unreasonable one. At first, indeed, it seemed to be advocated (especially by Dr. Landels), as a test of the self-denial of the missionary, of his capacity to "endure hardness." This advocacy, I confess, inclined me strenuously to oppose the resolution. I cannot feel that I have any right to devise or impose tests of the self-denial of my brethren, beyond those which the Master has laid on them and me alike; and my whole soul rises in resentment against the assumption of those who would claim such right. But when I heard the reasons—moral, physical, and economical—which were urged in favour of this resolution, and urged most strongly by those whose long experience and intimate knowledge gave their judgment the greatest authority; when I recollected that the self-sacrifice involved was no more than many ministers at home, as well as young men in other walks of life, have constantly to submit to; when I found that nearly every missionary society had already adopted such a rule or was contemplating its adoption; I could no longer withhold my consent. To take only the economical reason—to my mind not the strongest—experience shows that the sending out of a missionary must be to a great degree an experiment as regards his health and fitness in other respects for the work; an experiment, moreover, which can only be fully tried on the field itself. It is surely reasonable that the experiment should be tried under such conditions as that its failure may involve no further loss than the sending out, maintenance, and return of the man himself, without a wife and possible family.

I turn now to Resolution IV.—"That it is further

desirable, especially in order to carry the Gospel beyond the present bounds of missionary enterprise, that agents shall be employed, wherever the committee deem it expedient, and whenever suitable persons present themselves—free from all those ties which a family and a permanent habitation involve, and who shall be prepared to encounter the fatigues and privations which an active and wandering life may entail. The committee will be happy to bear the expense of preparation and outfit, to provide for all needed requirements, and such exigencies as may arise."

This, to my mind, is the most questionable resolution of the series; yet I cannot think that there is anything in it, as it stands, to excite the anxiety and alarm which have been expressed concerning it. The words I have put into italics make it clear that the proposed agency is designed for a special service, and is intended not to supersede, but to supplement, those at present employed. The resolution only declares that there are some kinds of missionary work which can be better done by men detached from domestic ties, and without a fixed habitation; and that if young men present themselves desirous of undertaking such work under such conditions, the committee will rejoice to encourage and help them in the accomplishment of their desire. There is in it no depreciation of present missionaries or their work, no assertion that celibacy is in itself an advantage to the missionary, no forgetfulness of the value of the labours of missionaries' wives. If any word pointing in these directions had been here, I can answer for at least one member of committee who would have voted and striven against this resolution to the last. Some, indeed, dream of converting the world by an army of celibates, and speak cold, sneering words about the "estimable family men" who have been doing the work hitherto. Of the sneer I may have something to say in closing this letter. As to the dream, we may safely trust its dissipation to human nature, the common-sense of the churches, and the experience of those who know what life in India really is. At any rate, these things are not in the resolution, and some of us took good care they should not be there before we voted for it. I look on the resolution, as it now stands, as just opening the way for the trying of an experiment which many earnest friends of the mission are anxious to try, and from which they hope great things. I am far from sharing their sanguine expectations, but am willing frankly and heartily to help them in trying their experiment. With this view I voted for this resolution, seeing nothing in it inconsistent with the strenuous pursuit of present plans, and believing that the shortest and surest way to test the soundness of any theory is to give free and full opportunity for reducing it to practice.

Long as my letter has already become, I must beg indulgence for a few words more. I believe that much of the feeling which these resolutions have aroused is due to the fact that they have been read in the light of the speech of Dr. Landels to which I have already referred. It almost seems as though that speech had been accepted as an authoritative, semi-official exposition of the meaning of the resolutions. This is both unfortunate and unfair; unfortunate, because it prevents the resolutions from being examined calmly and judged on their own merits; unfair, because it ascribes to the committee sentiments and purposes which I believe the majority of them would most emphatically repudiate and disclaim. For myself, I read many parts of that speech with utter astonishment; astonishment at the self-forgetfulness which could allow a minister who "lives at home at ease" to utter words which even seemed to slight and depreciate the devotion and the work of those who toil in the high places of the field—words which would, I firmly believe, be a libellous exaggeration if used to describe the life of the least laborious missionary in India, and which are simply absurd if intended as a representation of the class of married missionaries in general. My astonishment was a little lessened by the recollection that I once heard a successful minister account in public for the failure of some of his brethren by reasons the fair interpretation of which was, "See what a great man I am!" But, Sir, in all seriousness, I do feel that it is high time that the members of the committee purged themselves of the suspicion of sympathy with the tone of these parts of Dr. Landels' address—a tone, whether intended or not, of almost contemptuous depreciation of the men who are at work in India. That speech will wound the spirit of every missionary in that land who read it, and wound it more deeply in proportion as the missionary is earnest and devoted in his work. The signs are not few or dim that it is already producing this effect, and if the committee allow that speech to be accepted as representing their views, they will alienate the confidence and affection of the best missionaries of the society, a calamity, in my humble opinion, not to be compensated by any change of policy which the zeal and wisdom of reformers at home may suggest.

I close abruptly, with many apologies for the inordinate length of this letter.

I am, dear Sir, yours faithfully,
JAMES MURSELL.

Kettering, August 28, 1869.

To the Editor of the Nonconformist.

MY DEAR SIR,—Will you oblige me by reinserting the memorial to the Baptist Missionary Society for which you kindly found a place last week? I have

made one alteration, to meet my own views and the suggestions of others, to which permit me to call attention. After "pastors and deacons of contributing churches," I have inserted "annual subscribers to, and members of the society," instead of "members of churches."

May I earnestly ask all who are in favour of the memorial and who wish to sign it, to send their names to me without delay, and not to lose the opportunity by neglecting to write?

With thanks for your favour,

Yours very truly,
J. T. COLLIER.

Downton, near Salisbury, Wilts, Aug. 30, 1869.

The undersigned, being pastors and deacons of churches contributing to the Baptist Foreign Missionary Society, or being annual subscribers to and members of the same, respectfully ask the committee of the society to consider the propriety of rescinding, or at least modifying their resolutions, numbered four and five, and published in the *Missionary Herald* for August, so far as such resolutions require the missionaries sent out by the society to be unmarried.

The fourth resolution contemplates the establishment of a new class of more purely itinerant agents, but at the same time distinctly expresses that they shall be "free from all those ties which a family involves." Your memorialists would suggest that this latter condition should not be insisted on; that the family ties such itinerant agents may have formed, or may wish to form, should be left to themselves; and that thus the more free and wide preaching of the Gospel in new districts might be secured, and, at the same time, the formation of a celibate order of missionaries, to which your memorialists strongly object, might be avoided.

The fifth resolution not only seeks to establish a new class of celibate agents, but imposes the condition of at least a two years' celibacy on all the agents sent forth by the society.

Your memorialists submit that to make this the rule of the society is too great a change from its former practice; that it imposes on the young missionary too rigid and binding a condition, and would be likely to deter many suitable young men from offering themselves for the work.

They fear, also, that in some cases it would lead to the failure of the young missionary in that very point on which it is designed to put him to the test; and that, being deprived of domestic comfort and attention, he would be more exposed to the unfavourable influences of the climate with less ability to resist them, and thus be compelled to yield to what otherwise he might possibly have overcome.

Your memorialists submit that it should not be the rule of the society, either to send out its missionaries married, as formerly, or unmarried, as this resolution provides; but to leave the question open, and allow each case to be decided by its own circumstances.

With thanks to the members of the committee for the attention they have given the subject, and with every respect for their motive in coming to these resolutions, though differing from them in judgment, your memorialists beg to subscribe themselves, &c., &c.

THE CHILDREN OF MISSIONARIES.

To the Editor of the Nonconformist.

SIR,—Not a few missionaries, I am sure, must have felt very much obliged to you for inserting the letter of your correspondent "E. A. E." in your issue of the 23rd June. It was very kind indeed to think of a little change for our children during their summer holidays, and "E. A. E." has our warmest gratitude. But the great difficulty we find with regard to our children, and especially our sons, is what to do with them when the time has arrived for their leaving school.

We cannot bring them out to the mission field, and many of us have been so long from home, that our connection with it has to a great extent ceased; so that, when the time arrives when situations must be obtained for them, we are placed in circumstances of great perplexity; and it would be a great relief to our minds, as well as a real boon conferred upon us, if the friends of the society who are engaged in business would kindly remember our sons when vacancies occur in their establishments. Information regarding their fitness for situations could be obtained through the Mission House. Your inserting the above will much oblige

A MISSIONARY.

THE BEERHOUSE ACT.

To the Editor of the Nonconformist.

DEAR SIR,—Among the many good things which the New Parliament has done for us, the passing of the Act giving to the magistrates the control of the beerhouses will, I believe, prove to be among the most valuable. This Act seems to be attracting less notice from the Press than it deserves, and yet, if it be wisely and firmly administered by the justices, especially in our large towns, it bids fair to work a social revolution of immense importance.

Hitherto beerhouse licences, as you are aware, were granted by the Excise, the only qualifications being that the house should be rated at a certain amount, and that the tenant should produce a certificate from a few householders that he was a fit person to hold a licence. Of course it was easy to get such a certificate for a few pints of beer, so that, in fact, these licences were granted almost indiscriminately, and the consequence has been that our towns swarm with these sinks of iniquity. There are far too many of them for all to live by the sale of beer alone, and so gambling and prostitution had to be added to the attractions that the wretches of proprietors might get a living.

Over this state of things the magistrates have hitherto had control, or at least none worth the name. They

could, of course, and did, fine the tenant for breach of the licensing law, or for permitting drunkenness or disorderly conduct in his house; but, no matter how notorious might be the character of the house or the tenant, they had no power to take away his licence, the only punishment for which he really cares.

All this is changed by the new Act. Now every year the beerhouse-keeper will have to appear before the magistrates at the Brewster Sessions, to obtain from them a "certificate," without which the Excise cannot grant him a licence, and that certificate the magistrates are empowered to refuse, should the applicant fail to produce evidence of good character, or should it be proved that the house is frequented by thieves, prostitutes, &c. There are other provisions in the Act warranting the refusal of the certificate, but these are the main ones.

This overhauling every autumn of the beerhouse-keeper's history of the past twelve months will, if the Bench is firm and judicious and the police vigilant and trusty, gradually weed out the worst of the drinking shops, and put all of them on their good behaviour.

The Brewster Sessions are just now being held all over the towns in this part of the country, and for Bradford they have just finished this evening, after four days of very hard work, the sittings having extended over eleven hours on Thursday, and eight hours each on Friday and Saturday, with a very full bench of justices on each day.

The good effected, I think, can hardly be over-rated. Every holder of a licence has been called up, so that the public or the police might have an opportunity of opposing the renewal of the licence. When no objection was offered the certificate was given at once, so that the respectable people keeping decent houses have been put to little trouble and no annoyance.

When any one came up who had been fined in past times for breach of the licensing law or some disorderly offence, if such offence was only slight, or of old date, and the house had since been well conducted, the certificate was granted with a caution from the mayor, and often a reminder that next year and every year there would be a fresh review of the past.

But the third class of houses, those harbouring such bad characters as are named in the Act, have at last met with their deserts, and the four days' investigation has led to the utter annihilation of upwards of seventy of them—all that have been proved utterly bad and reprobate.

It is difficult, I think, to over estimate the good that will result to the decency and peace of the borough, and I doubt not the same searching process will be applied throughout the country. We have destroyed the worst houses, and the rest will be frightened into good conduct, and we have made it the interest of the owners of the houses, often the large brewers, to put in only such tenants as will conduct them with decency. I have wished to call your attention to what this Act is capable of doing and is doing, as it seems to me that the press has generally shown too little interest in this very important matter.

I am, dear Sir, yours respectfully,
A BRADFORDIAN.

Bradford, August 28, 1869.

Foreign and Colonial.

FRANCE.

For several days last week very alarming reports were circulated relative to the Emperor's health, which created quite a panic on the Bourse, and provoked official denials. On Monday the *Official Journal* said:—"The Emperor's health continues to improve; the rheumatic crisis from which he has been suffering is nearly over." The following is from the *Moniteur*, no longer an official journal:—"During the whole of Thursday the Emperor was in a very low state. He could not get up for a single instant, and besides his ordinary attendants, Drs. Nélaton, Fauvel, and Corvisart, Dr. Ricord was called in. On Friday evening a decided improvement took place, and the august patient was able to walk up and down in his bedroom. On Saturday morning he was very much better, and he got up at ten o'clock to preside at the Council of Ministers. But he was too weak to remain the whole time. He went in and out frequently, and took part in several discussions. When the Council broke up his Majesty had a long private conversation with General Leboeuf. We once more affirm that the Emperor's malady has never been of a serious character. It is only a simple indisposition, and convalescence having begun, there is every reason to hope it will speedily disappear altogether. The medical men go twice a day to St. Cloud. There was no consultation on Saturday; Drs. Fauvel, Nélaton, and Ricord merely talked with the Emperor for a few minutes. The Emperor has never lost his appetite. Only he does not take his meals at regular hours, but eats some light food often in the day. General Fleury comes to see him twice a day. It is well known that Napoleon III. is in the habit of smoking a great many cigarettes. He was for some time compelled, by the orders of his physician, to give up smoking altogether, but on Saturday he was allowed to smoke a little. He walked about, not only in his room, but in the Allée des Marronniers, which is on a level with the Vernet Salon. All the material of the Imperial household is still at the Châlons Camp, where, in spite of all that has been

said to the contrary, the Emperor still intends to go for the break up about September 15. It is quite untrue that Dr. Candemont, a *specialiste*, has been sent for to St. Cloud." The *Public*, in particular, which has heretofore insisted pertinaciously that the Emperor was particularly well, now says that "his chronic malady, rheumatism, did for a time affect the bladder, and render the action of that organ very painful, but that now this complication, which was never dangerous, has completely ceased; his Majesty's general health is greatly improved—he sleeps better, and his appetite is better." In short, the *Public* continues, there has been an annual crisis, such as all rheumatic patients have, but which this year has annoyed his Majesty longer than usual.

Senator Nélaton, the great French surgeon, who has recently been in frequent attendance upon the Emperor at St. Cloud, assured his colleagues on Thursday that before long the health of his Majesty would be re-established, and that he would resume his habitual exercise and occupations.

Great enthusiasm seems to attend the Empress and Prince in their progress southwards. Lyons, forgetting its anti-Imperial manifestations, came out most loyally—even the turbulent quarter of the Croix-Rousse, decorated with Venetian masts, flags, and laurel wreaths, bade a warm welcome to the Imperial visitors. They embarked at Toulon, and landed at Bastia. On Sunday the Imperial visitors were at Ajaccio. Shortly after landing they proceeded to the Cathedral and heard mass. Her Majesty then laid the first stone of a new cathedral, the bishop making a speech. The *Journal Officiel* says that during the whole of the visit the young Prince was "much impressed by the aspect of the place, which reminded him of the early years of the immortal founder of the dynasty." All the houses, it adds, were decked with flags, and in the streets numerous triumphal arches recalled by their inscriptions the memorable date of the centenary her Majesty had come to celebrate. The Empress and Prince return to Paris on the 3rd.

M. Devienne's report on the *Senatus-Consultum*, now published in full, has not given much satisfaction. The commission has improved nothing in a liberal sense. In the opening passages of his report, M. Devienne curiously enough bewails those frequent modifications in the fundamental law which give an air of instability to French institutions. A good deal of curiosity was felt in the Senate as to the manner in which M. Devienne would explain the two responsibilities of Art. 2, but, much to the disappointment of senators who expected a skilful dialectical display, the reporter glided over the difficulty; he contented himself with saying that the Emperor would continue responsible to the nation, that nothing was changed as far as he was concerned, but that Ministers would be responsible not only individually but collectively. Art. 2 was recapitulated rather than explained, and remains a mystery, M. Devienne making the strange acknowledgment that the Commission, after several attempts to improve the original draft, in consequence of it not being sufficiently clear, had at length given up the matter as a bad job.

M. Emile Ollivier, as president of the General Council of the Var, has made his inaugural address. In speaking of the liberties now within the grasp of the nation he used these words:—"It depends upon us to bring to an end all humiliating difference between England and France. What Turgot before the Revolution, and what Mirabeau after it could obtain from Louis XVI.; what the Duke Decazes and Martignac only obtained for a moment from Louis XVIII. and Charles X.; what neither Lamartine nor Tocqueville, nor Messrs. Thiers, Odillon Barron, and Dufaure could get from Louis Philippe, the 116 have obtained from the wisdom of the Emperor. M. Emile Ollivier afterwards read a sharp lesson to the irreconcilables, several of whom were lately his political friends; he would repeat to them, he said, the phrase which Mirabeau addressed to the Jacobins of his day—"One soon becomes disgusted with those who are never content."

The *Conseils-Généraux*, now sitting, have lost no time in adding their voices to the general demand of the country for reform. At the first meeting of the *Conseil-Général* of Dijon several members proposed a resolution calling for a new law abrogating all the old laws relative to departmental organisation, and in their place establishing (1) the right of the *Conseil* to nominate its bureau and verify the powers of its members; (2) disqualification of *juges d'instruction*, *procureurs-généraux* and *impériaux*, *avocats-généraux*, *substituts*, and *juges de paix* for a seat in the *Conseil*; (3) publicity of the sittings, with permission to the press to report the proceedings and give the names of the speakers; (4) more frequent elections, and continuance of the session as long as there is business to transact; (5) the right of the *Conseil* to give an opinion on every subject of interest to the country; and (6) the election by ballot of an administrative commission, composed of five members of the *Conseil*, and removable every three years, to administer the affairs of the department, execute the deliberations of the *Conseil*, and appoint *employés*. In addition, the resolution requires that nuns should be obliged to pass an examination and obtain a certificate of fitness, just as other persons are, before being permitted to teach. In the *Conseil-Général* of the Sarthe a motion has been made calling the attention of the Government to the best mode of appointing *maires*, so as to ensure communal independence; fixing the electoral circumscriptions by a law drawn up after previous consultation with the *Conseils-Généraux*; modification of Art. 75 of the constitution of the year VIII.; and revision of the press laws. When M. Baroche, the president, read in the *Conseil-Général* of the Seine et Oise the decree appointing the bureau,

one of the members objected to the secretary on the ground that he had not been seen in the department for five years. "What," exclaimed M. Baroche, "you contest the right of the Emperor to name the bureau!" "No," replied the undaunted objector, "I only show the necessity of conceding that right to us." And immediately another member started up to demand that the proceedings of future sittings should be communicated to the journals. M. Baroche opposed the proposition, saying that their debates might excite the public mind.

The most important speech of the Presidents of the Councils-General yet reported is one by M. Rouland, the Senator, in the Seine Inférieure, wherein while professing not to be allowed to disclose the secrets of the Senate, he says he may be permitted to say, because it is a matter which personally interests the Councils-General, that very soon, pursuant to the wish of the Sovereign, they will be reinstated in the right to elect their own presidents and secretaries. M. Rouland, a hardened Government hack, is now impelled by the spirit of the time to say: "This will be a most just and most natural restitution of your prerogatives."

The *Official Journal* states that the amnesty lately granted by the Emperor does not apply to those who have been convicted of offences against the life of his Majesty, or any other political personage. Hence M. Ledru-Rollin will be excluded.

A bill is to be drawn up, to be introduced in the next session of the Legislative Body, to effect a reduction in the tax on landed property, and a diminution by one half of the octroi duty on liquors entering Paris.

General Prim is at Vichy. He did not succeed in obtaining an interview with the Emperor on his way through Paris.

AUSTRIA AND PRUSSIA.

The Prussian *Cross Gazette* publishes a very conciliatory article on the dispute between the Cabinets of Vienna and Berlin. It even goes so far as to admit that Count Beust has actually made friendly overtures, both directly and indirectly, to Prussia. Among other steps in this direction it mentions the non-publication of the dispatch relative to Count Usedom's note to General La Marmora, proposing a *guerre à outrance* against Austria; the reserved and moderate attitude of the Vienna Cabinet in the question of North Schleswig, and that of the military conventions with the South German States; the personal intervention of Count Beust in favour of the members of the Royal house of Prussia being allowed to retain their appointments in the Austrian regiments; and, finally, his successful efforts for the arrangement of the Luxemburg question.

The formal closing of the Austrian and Hungarian delegations took place on Monday evening. The former was informed by Count Beust that the Emperor had sanctioned the joint resolutions of the two delegations, and that his Majesty thanked them for the readiness they had shown in providing for the wants of the whole empire. At the conclusion of his speech, the Chancellor expressed his conviction that the results of the deliberations of the sessions were sure not to pass unnoticed abroad, and would, moreover, serve to increase the security for peace, which was universally desired. The session of the Hungarian delegation was closed in a similar manner.

The Pesth Supreme Court has approved the decision of the Lower Court respecting the impeachment of Prince Karageorgevich, permitting him, however, to remain at large during the preparation of his defence.

Field-Marshal Moering has been appointed Governor of Trieste.

SPAIN.

The *Epoca* says the most probable candidate for the throne is Prince Augustus of Portugal, brother of the present King, who would marry a daughter of the Duke of Montpensier. Tranquillity is now restored throughout the country.

The *Official Gazette* of Madrid has published the replies which the prelates have made to the Ministry. Three-fourths of them have noticed the communication, and the remainder still delay or do not intend to reply at all. The answers have been anything but courteous. The Bishop of Yamora requested the Minister to recall the unwelcome act, and the Bishop of Jaen appealed to the Regent for protection against the Minister who had interfered with the rights of the clergy. Those who have condescended to notice the request of the Minister have declared that they knew of no priest in their dioceses who had taken part in the civil war. It is said that the religious question is the source of great anxiety to the Cabinet just now, and M. Zorilla is blamed for the step he has taken.

General Pezuela has left Spain, contrary to the orders of the Government. Carlism is considered dead, and General Prim has left for France.

Advices from the revolutionists of Cuba to the 22nd ult. state that they have possession of the principal points on the coast, and are strong enough to hold them against the Spanish. General Jordan has captured a Spanish force of 400 from Santiago de Cuba. Reinforcements were sent, but there were also attacked and defeated. The Cubans captured a cargo of slaves recently landed, and liberated them. Senor Macias has been commissioned as an agent of the Cuban Government to treat with the Spanish authorities in reference to the acknowledgment by Spain of the independence of Cuba. Senor Macias expects to meet with General Prim at some point in France, and to enter into negotiations with him. It is said that the Cubans furnished the Spanish Revolutionary Junta with a million and a half

dollars to aid them in overthrowing Isabella, and that in return for this service Cuba was to be made independent.

PORTUGAL.

The Portuguese Parliament was closed on Friday with a speech from the Throne. His Majesty said that every effort was being made to restore the financial equilibrium, and to revive the national credit. He also stated that the Ministers would seriously consider how to augment the imports and diminish the expenditure. The King, in conclusion, stated that the independence of Portugal would be sedulously preserved.

TURKEY.

A summary of the Viceroy of Egypt's letter to the Sultan has been published. After what is described as a "frank explanation" of all the points mentioned in the communication from Constantinople, the Khedive expresses a hope that all unfavourable impressions produced by unjust accusations will be removed from the Porte's mind. He declares his fidelity and devotion to be unaltered, and proposes to lay his homage at the foot of his Majesty's throne as soon as the completion of some important affairs will permit.

The Grand Vizier intends, it is said, despatching another letter on Tuesday, relative to the Egyptian land and sea forces being kept within the limits of the firman of 1841, that a regular quarterly budget should be submitted to the Porte, forbidding the imposition of new taxes, and also that no direct communications should be held with foreign Governments.

The passport system is about to be revived; and no person will, after the middle of November next, be allowed to enter any port of Turkey, or travel in the interior, without permission from the Government.

The contract for the new Turkish loan for a net sum of 12,000,000*l.* sterling, has been signed exclusively with the Imperial Ottoman Bank.

Great preparation continues to be made for the reception of the Empress of the French.

INDIA.

The statement of the *Times* of India that the Durbar intended at Agra in honour of his Royal Highness the Duke of Edinburgh would probably not be held, owing to the scarcity of food and the distress in Rajpootana and in the province of Gwalior, has been authoritatively confirmed. All preparations are postponed until the result of the growing crops shall be ascertained. A letter from Calcutta says:—"The prospects of the year all over India, even in Rajpootana, are now full of hope."

The *Times* Calcutta correspondent writes:—"The difficulty in Burmah has been got over. The moment the King saw we were not prepared to wink at the non-fulfilment of Article 5 of the treaty, as we had so long done at his disregard of Article 1, his Majesty professed the utmost willingness to open the Mixed Court, and give due effect to its decrees, protesting that he had only objected to the application of the term 'Royal' to the court in a notice somewhat unwisely posted all over Mandalay."

CHINA.

The Paris papers assert that Mr. Burlingame has received a despatch from the Chinese Government, expressing its cordial recognition of the treaties concluded by him on behalf of China with European Governments and the United States.

The reports that some missionaries have been massacred in the province of Szechuen are confirmed. Twenty persons, among whom is supposed to be a French priest, have been killed. The Pekin Government has ordered the Hungshan to proceed to Szechuen, in order to examine and report on this affair.

AMERICA.

The news of the victory of the Oxford crew reached New York at about one o'clock this afternoon (6 p.m. Greenwich time.) The American press comment at considerable length upon the boat-race, and express great satisfaction at the fair play and hospitality received by the Harvard crew in England. They also express a hope that the Oxford crew will visit America, and assure them a cordial welcome.

Prince Arthur arrived at Prince Edward's Island on Saturday, and was received with great enthusiasm. Several American papers express regret that Prince Arthur is not to visit the United States, and it is intimated that had he gone there, he would have met with as cordial a reception as was accorded to the Prince of Wales.

The meeting of the Massachusetts State Temperance Convention was held in Boston on the 18th. An important feature of the proceedings was the determination to act with the Republican party, instead of attempting to form a "national temperance party" independent of all other organisations.

BRAZIL AND PARAGUAY.

We learn from Brazil that the Prime Minister declared to the Chamber of Deputies that no negotiations for peace would be carried on with Lopez. The Paraguayans at Assumption have opposed the establishment of a Provisional Government. General de Portineiro will cross the Tobicuary and occupy Jurmi, having abandoned Para. An expeditionary force of steam gunboats has been sent up the Tobicuary to Villa Rica, to co-operate with the army in an attack on the place.

The report that the British subjects in Paraguay were forcibly retained by President Lopez, and were ill-treated by him, is authoritatively denied by General McMahon, the United States Minister. He says he left them in good health, well satisfied with their position, and in no respect desirous of leaving the country. Lopez still succeeds in defeating all attempts to crush him, and the termination of the war so often announced has still to be realised.

FOREIGN MISCELLANY.

The sum of 2,800*l.* has been subscribed in India for a statue of Lord Lawrence.

More than six hundred English volunteers are expected to be present at the rifle contest at Liège during the coming week.

Warsaw is to be converted into a fortress of the first rank. General Tödleben, the defender of Sebastopol, will be charged with the execution of the design.

Nearly a score of Philadelphia clergymen have expressed a determination not to attend Sunday funerals unless the necessity of burial is certified by physicians.

A large public meeting was held in Berlin on Sunday, at which resolutions were adopted advocating the suppression of convents and the expulsion of Jesuits from the country.

The *Vist* of St Petersburg, in an article urging the necessity of conventual reforms in Russia, says that there are in the Empire no less than 385 religious establishments, with nearly 100,000 monks and nuns.

Garibaldi, it is said, intends to visit his imprisoned son-in-law, Signor Canzio, and the Italian Government, fearful of his presence at Leghorn, are reported to be about to remove this political prisoner to Alessandria.

Bligham Young declares that one of the privileges of Mormonism is a happy exemption from medical attendance. For forty years he has never had a doctor in his house. He has observed that at Salt Lake they had no sickness till the doctors arrived.

Telegrams from Archangel announce the arrival of Mr. W. Hepworth Dixon in that city, where he is reported to have joined the band of Russian Pilgrims (Bohomolets) on their voyage to the monastery of Solonetsk, situate on the Holy Island, in the White Sea.

MR. PEABODY.—According to a telegram in the New York papers, Mr. Peabody has given sixty thousand dollars to the trustees of Washington College, Virginia, for the purpose of establishing an additional professorship, as recently proposed by General Lee, the President of the College. The health of Mr. Peabody is said to be very much improved.

A NOVEL SCENE.—An American seaman of English origin having been "unjustly" condemned to death by the Spanish authorities in Cuba, the English and American Consuls stood in front of him, wrapped in their flags, and declared that if he was to be shot it must be through them. The man was thereupon taken back to prison, and afterwards sent out of the island.

THE SOLAR ECLIPSE IN AMERICA.—The reports of the American astronomers on the eclipse which they recently had the opportunity of observing, have arrived. They come to an entirely different conclusion about the corona and the protuberances to those of the wise men of the East. They think they are appearances caused by the transmission of light through our atmosphere.

THE NILE EXPEDITION.—A letter from Cairo reports that Sir S. Baker's expedition, 1,700 strong, was to start for the White Nile and Soudan on the 18th inst. Baker Pasha himself, accompanied by Lady Baker and his personal staff, is to follow in a few days. Most of the baggage and stores of the expedition, and a large quantity of merchandise, had already been sent on in advance of the troops.—*Levant Herald.*

THE SUEZ CANAL.—M. Lange announces that regulations have been issued for the navigation of the Suez Canal, to be opened on the 17th of November next. Art. 1 states that the navigation of the canal will be open to all ships, without distinction of nationality, provided their draught of water does not exceed 7½ metres, the depth of the canal being 8 metres, equal to 26 English feet.

A NEW VINE PLAGUE.—Great consternation prevails throughout the wine-growing districts of France. A new disease of the grape has made its appearance in the neighbourhood of Bordeaux, where it has already caused incalculable damage, and is now beginning to spread to the vineyards of Burgundy. According to a paper published on the subject by M. Planchon, this disease is caused by the ravages of a hitherto unknown insect.

DROUGHT IN JAMAICA.—The Jamaica papers state that the inland parts of that island are suffering so terribly from drought that money has been refused for water for a dying girl. The correspondent of the *Star*, writing on the subject of compensation for losses in the disturbances of 1865, complains that some of the worst rioters have had their claims met, whilst peaceable people who sustained great injuries have been passed over without a penny.

THE SOUTH AFRICAN DIAMONDS.—A letter from the Cape of Good Hope states that another large diamond has been found in the territory of the Transvaal Republic, and that great excitement has been caused by successive discoveries of the same nature. A company, which has purchased the right to all diamonds found after a certain date, from the Government, is proceeding to enforce its claims on individuals, and it is said that some curious lawsuits will be the result.

A LADY CHALLENGES TO A DUEL.—Madame Olympe Audouard, a literary lady, feeling herself aggrieved by an article in the *Figaro*, has called out M. de Villemessant. This fiery authoress begs to inform the editor of the *Figaro* that he need have no scruples as to accepting her challenge, seeing that she is a widow, and has neither father nor brother. She is, moreover, a capital shot, and informs her adversary that a ball fired by a feminine hand is quite as murderous in its result as any other.

SUICIDE OF A FENIAN CONVICT.—The New York papers report the suicide, on the 16th ult., of Nagle, the Fenian convict, who was recently released by the clemency of the Government, and who subsequently made an inflammatory and defiant speech at a banquet in Cork, at which the then mayor of the city (O'Sullivan) presided. It appears that Nagle, for some time, had exhibited symptoms of insanity, and on the day in question he killed himself by leaping from an attic window.

SELF-SUPPORTING PRISONERS.—New Zealand rejoices in the possession of a gaol which pays its way. Last year the value of the labour done by the prisoners in Dunedin Gaol more than covered the entire expenditure of the establishment, without taking into consideration the labour of such prisoners as were engaged in prison employment, such as washing, cooking, cleaning, and various other works connected with the gaol. Nor is this self-supporting process on a small scale, for a few months ago the prison contained nearly 800 evil-doers. The expenditure for the year was 7,386*l.*, and the receipts for the prisoners' work, 8,778*l.*

DEATH OF EMINENT EXPLORERS.—Miss Tinné, the indefatigable African explorer, and two of her attendants, have been murdered on their way from Murzuk to Ghat by some treacherous camel-drivers. Some members of Miss Tinné's family have already started from Malta to Tripoli to visit the scene of the disaster.—Two artillery officers, Captain Webber and Lieutenant Wallace, from Gibraltar, were on their way from Buenos Ayres to Peru. While crossing the Cordilleras, and when at a height of nearly 15,000 feet, they were attacked by "puna"—rapid inflammation of the lungs, caused by rarefied air. Captain Webber speedily succumbed. His body is buried on the mountain side. The lieutenant has returned to Gibraltar.

THE MORAL STATE OF NEW YORK.—The Rev. Henry Ward Beecher says:—"The want of indignation at flagrant wickedness is one of the alarming symptoms of our times. We are living in the midst of an amount of corruption second only to that of Sodom and Gomorrah. It seems as though society must dissolve, as though it must be unable to cohere much longer. And the most alarming thing is not the condition of our pulpits: it is the most absolute torpor of the public conscience. . . . The Christianity of New York is no match for the depravity in that city. And what is true of that city is not untrue of many others."

A STRANGE RAILWAY CONFLICT.—A most extraordinary method of settling a dispute between rival claimants to a railway is described by the New York correspondent of the London papers. The traffic on the Great Erie and Albany and Susquehanna Railroad having come to a dead lock by one party finding itself in possession of one end of the line whilst its adversaries had that of the other, they started trains filled with their workmen, which ran into each other. Then the occupants of the carriages, or such of them as were not injured by the collision, jumped out and fought with knives and pistols, and in the melee several among them were seriously wounded. In this state of things, with the means of transit denied to the public and a war raging, the Governor of the province had to interfere, which he did promptly and effectually, by appointing a receiver and superintendent of the railway on behalf of the State, and leaving the belligerents to conclude their quarrel in another and less sanguine manner.

A FEARFUL PUNISHMENT.—A dreadful instance of Japanese justice reaches us from Osaka. It seems that a labouring man living in the neighbourhood of that town, having been early left a widower with two children, took unto himself a second wife. The marriage was an unhappy one. The woman proved faithless to her husband, and in order to conceal her intrigues, determined to rid herself of the children, aged respectively five and three. With this object she deliberately boiled them to death in one of the hot baths which are to be found in almost every house in Japan. Fortunately, her crime was discovered before the wretch had time to destroy the trace of her guilt, and flight alone saved her from receiving summary vengeance at the hands of her neighbours. But though she escaped the certain and instant death that would have awaited her, she was destined to meet with a more exceeding and bitter punishment. She was caught, tried, and sentenced to be gradually boiled alive in oil. A curious feature in the case was, that as a warning to others, every stepmother in Osaka was ordered to contribute a certain quantity of oil to the contents of the fatal cauldron.

GARIBALDI AS A FARMER.—It would be well for Garibaldi's countrymen if they would spare a little of their admiration for their hero in action to bestow it on their hero in repose. The world has heard enough of Garibaldi as a Camillus or Marcellus. It would be well if Italy would appreciate his worth as a Cincinnatus. It little matters whether or not the Italians have learnt from Garibaldi how to fight, for others have in a great measure done that work for them, and they can now afford to think their fighting days are over. But it would be well if they would learn from Garibaldi how to work; if they would strive to make as much of their rich plains and

verdant hills as he has done of a naked rock, which before his time was hardly deemed fit for human habitation. A body of well-meaning gentlemen have been lately "inaugurating an Agricultural and Sylvicultured Institute at Vallombrosa." It is to be hoped that a school of husbandry under those classical and monastic shades may have better results than to afford sinecures to a new batch of professors in a country where the teachers so very nearly outnumber the pupils; but agriculture in Italy, unless we are greatly mistaken, is less in want of public help than of private exertion. It is not of model farms that Italy is in need, but of model farmers—of gentlemen and men of substance to speed the plough, to take the work from the hands of the mere labourer, and bring intelligence and energy, as well as capital, to multiply the forces of mere toil.—*Times*.

M.P.'s ON THE QUESTIONS OF THE DAY.

On Tuesday evening Mr. Mundella, M.P., addressed a monster meeting of his constituents in the open air, in Paradise-square, Sheffield. He was enthusiastic in his eulogy on Mr. Gladstone and his colleagues, and in his congratulations upon the progress of Radical principles, as opposed to "Whig treachery and supineness" and to "Tory intolerance, obstructiveness, and jobbery." The next great question for Parliament, he said, would be the Irish land question, and if Liberals were only as faithful to each other on the land question as they had been on the Church question, they would have completed the great work of the pacification of Ireland before he came before them again. In speaking of education, Mr. Mundella took the opportunity to praise Mr. Forster. "They wanted no aristocrat with a long line of descent while they had such a man to stand up for them and fight their battles." Having expressed his satisfaction that he and his friend Mr. Hughes had got the principle of the Trade Unions Bill recognised by the Government, Mr. Mundella, in conclusion, said he believed that before he had to ask for the suffrages of his constituents again, the ballot would be the law of England. There would then be no more oppression of tenants by landlords, of workmen by masters, nor of workmen by workmen; but every man would be free to give his vote according to his conscience, and the result would be freedom of election in this country. He believed that paid canvassing and public-house committee-rooms would be put an end to; that there would be no hustings nominations, no declaration of the poll from the hustings, and that everything would be done quietly, cheaply, and equitably. Questions were then asked and answered. Mr. Mundella was asked if he would vote for the repeal of the Compulsory Vaccination Act. In reply he stated that he would vote for a full and fair inquiry, for the more he considered it the more he was satisfied that this question had to be fairly bottomed. (Hear, hear.) The last question that was put was, "What will you do to remove the evils of pauperism?" Mr. Mundella replied that he would try to put an end to all excess in drinking, and endeavour to develop trade. The hon. member was rewarded with a hearty vote of confidence, and thanks for his valuable services.

The Attorney-General and Mr. Walter Morrison have been addressing their constituents at Plymouth. Sir R. P. Collier spoke at some length upon the many great and good measures which the Government of which he is a member has passed; he referred especially to the Bankruptcy Act, and his own share in it. No doubt that in the great measure of the session the great bulk of the Liberal party gave every assistance to Mr. Gladstone, not only by their votes, but by what was equally important, their silence; for (said Sir Robert) this is a House of Commons which knows indeed how to talk, but has one great virtue—the continence of tongue. That the conflict which seemed imminent between the two Houses had been avoided, Sir Robert attributed mainly to the fact that the lead of the Conservative peers had been taken from the Rupert of debate, and placed in the hands of a lawyer with a clear head and sound judgment. I believe (he added) that Lord Cairns in bringing about a compromise has conferred a benefit on the country, but a still greater benefit on his own party. The learned Attorney-General has no doubt that the ballot will be adopted, and that it will do great good, though he does not look upon it as a panacea for all electoral ills. Mr. Morrison remarked in the course of his address that in whatever direction he looked in the matter of future legislation, he saw "the phantom of the House of Lords" stopping the way. "I am not going," he said, "to abuse them, for in former times they have done good service to the State; nor do I wish to do away with the second Chamber, because there are many reasons why that Chamber in legislation is a requisite of a free constitution. But I cannot myself see how we can continue long without reforming in some manner or other, or without modifying the constitution of the House of Lords. No person would desire to drive from public life such intellects as that of the Duke of Argyll or Lord Salisbury, but I am of opinion that it would be a great benefit if we could in some manner secure the services of the working bees of the House of Lords without being troubled at the same time with the presence of the drones. I should not mind how soon the right rev. bench took to its wings also."

On Thursday afternoon a great Liberal demonstration was held at the Trent-bridge Ground, Nottingham, in honour of the return of Mr. Charles Seely, jun., as member for that borough. There were about 10,000 persons present, among whom were Mr. Seely and Mr. Mundella, M.P. for Sheffield. Mr. Mundella addressed the meeting, principally upon

local topics. Mr. Seely then presented himself, and was received with great cheering. In the course of a long address he alluded to our great military expenditure. He did not mean to say that wars were not necessary, but they were dreadful necessities, and should not be entered into in any light spirit. The Abyssinian expedition had been entered into rashly, and had been conducted rashly as regarded spending money. It had cost about 9,000,000*l.* in gold. Mr. Mundella would tell them something about it next year. They were accustomed to think 9,000,000*l.* a somewhat moderate sum to spend on a war. But 9,000,000*l.* in gold was at the very least equal to 1,000,000 acres of wheat. Let them picture to themselves 1,000,000 acres of wheat—the whole of Notts and Leicestershire—all one great golden field of corn ready for the sickle, and supposing by the providence of God some sort of blight should destroy the harvest which was ripening for food of the people—in other words every fourth field throughout England—would not all the clergymen in England go down and humble themselves for their sins which had caused the blight, and which they would say had brought chastisement upon us? And yet that blight, which would strike with horror the mind of every man, was neither more nor less than the gold which Mr. Mundella said had been thrown broadcast from these shores to Magdala. Mr. Seely did not say it was wrong to throw it, but the expenditure of 9,000,000*l.* was not to be undertaken without a feeling of the most fearful responsibility, and he would say of Conservatives, whenever it was a question of spending money in guns and swords, they threw it away like so much rubbish. He did not say that Liberals were free from the great charge, but the Conservatives were by far the worst. After touching upon other topics the hon. gentleman sat down amidst great applause.

Mr. R. N. Fowler addressed his constituents at Penryn on Thursday night. In reviewing the past session, he expressed his belief that the House of Lords would have been content to rely for support upon the strong Protestant feeling of the country, and would have insisted on their amendments to the Irish Church Bill, had it not been for the concurrent endowment proposal, which was distasteful to very many on both sides of the House. Mr. Fowler spoke with some approbation of the general legislation of the Government, and especially of the Bankruptcy Bill, which he regarded as a measure of great value, and said that, except as the result of some extraordinary mistake or unpopular act on the part of the Government, he thought that the Conservative party cannot expect to return to power for many years to come. As a party, he said, the Conservatives stood well in England, but they had too great a majority against them in Scotland and Ireland to render it probable that they would attain supremacy in the Lower House for some years; nevertheless, it was the duty of all true Conservatives to watch attentively the progress of events, and they might do much good in aiding the moderate Liberals to keep back the rash and democratic measures which would be constantly urged upon the country by the advanced Radicals.

On Friday evening a dinner was given by Mr. Newson Garret, of Ald House, Aldeburgh, Suffolk, to the Liberals of that neighbourhood, and in honour of Sir Shafto Adair, who was the senior Liberal candidate for East Suffolk at the general election. After the chairman (Mr. Garret) had given the usual loyal toasts, Mr. S. H. Cowell, of Ipswich, proposed "The Clergy and Ministers of all Denominations," to which the Rev. W. Brown responded, and in the course of his observations avowed that the last election had rendered him a convert to the ballot, which he had formerly been inclined to regard as un-English. Mr. J. J. Mechi proposed "The Army and Navy," and Mr. R. C. Ransome (Ipswich) gave "The House of Commons." The next toast was "The Health of Sir Shafto Adair," given by the chairman. In responding, the hon. baronet referred to the recent election for the county of Antrim, at which he was the Liberal candidate, and said he was defeated there by an exercise of territorial influence that was absolutely without parallel; but he had been assured, and it was his own belief that he had opened a door in Antrim, which this generation would never see closed again. He also expressed his conviction that the Antrim election would be as memorable for the influence it would exert in favour of the adoption of vote by ballot as the well-known Clare election was in connection with Catholic emancipation. Referring to his repeated defeats in East Suffolk, the gallant baronet said some men were born to be pioneers, and he held it to be a great privilege to assist in clearing the way, and intimated that he would be ready to contest the division in the Liberal interest on a future occasion. The remaining toasts were local.

At a grand banquet held on Friday evening, at Perth, to celebrate the triumph of Liberal principles in the return of Mr. C. S. Parker for Perthshire at the last election, Mr. W. E. Baxter, in responding to the toast of "The Navy," said there were not many present who could ever have expected to hear a Dundee merchant respond in such an assembly to the toast of the British navy. That such a thing should have happened was the result of a determination on the part of the present Government to infuse a little mercantile experience into the great spending departments of the State. They were convinced that considerable economies might be effected apart from any reduction of force. Acting on this principle, they were enabled to effect a diminution in the navy estimates for the year of nearly a million, and perhaps in February next a still further reduction would be witnessed. Mr. Baxter urged his audience not to suppose for a moment that they were sacrificing efficiency. To keep scores of use-

less clerks, to fill warehouses with several years' supply of deteriorating stores, to retain at great cost hulks which never can be sent to sea, and which ought to be sold or distributed among the various ports as training vessels, to encumber the dockyards with old materials, and multiply offices for the sake of patronage, were not the best methods of promoting the efficiency of our fleet. The present Board of Admiralty were most anxious that the navy should be in first-rate condition, worthy of the position of the country, and of the extent of her commerce. He believed that the President of the Board of Trade was in possession of returns which would show that the registered tonnage of Great Britain's commercial marine was nearly, if not quite, equal to the tonnage of the whole world. While the merchant navies of Holland, Spain, and many other countries were declining, while France had only fifty-eight ships over 800 tons burthen, the shipping of Great Britain continued to increase in a ratio which rendered the prognostics of the opponents of the repeal of the navigation laws absolutely ridiculous. Mr. Baxter added that he, for one, did not believe in fortifications, and thought the expenditure of so many millions upon them was delusive and lamentable. It was in the efficiency of our navy that protection and defence were to be sought, and there would shortly be seen at Gibraltar a fleet by far the most powerful the world had ever seen. While he and his colleagues were determined to put an end to profuse expenditure and jobbery, they knew the nation took pride in its navy, and were resolved it should in no respect suffer from any fault of theirs.

Postscript.

Wednesday, September 1st, 1869.

It is rumoured at Oxford that the successor of Dr. Wilberforce will not be Dean Stanley, but Dr. Scott, Master of Balliol College.

The health of the Bishop of Lichfield continues to improve. The nervous prostration is gradually passing away.

A Madrid telegram states that the last remnants of the Carlist band have now disappeared; and the *Paris Patrie* says that Don Carlos embarked for England on Monday evening at a port in the province of Guipuzcoa.

Mr. George Peabody has recovered from his recent serious illness.

The American press throughout the country is commenting extensively upon Mrs. Stowe's attack upon the reputation of Lord Byron, and her course is condemned by the majority of the public journals.

IRISH CHURCH REORGANISATION.—The Archbishop of Dublin has intimated his willingness to preside at a meeting of the laity, convened for the purpose of organising a plan of lay representation. A communication to this effect was made to a meeting of laymen held yesterday, and so the necessity of having recourse to the Dukes of Leinster and Abercorn was dispensed with. One of the most formidable difficulties in the way of the laity—the want of a leader whom all sections would respect and follow—is now removed. It is probable that the Lord Primate will also consent to lead the movement, as it is understood that the Archbishop has been in communication with him on the subject, and that the two prelates are in perfect accord in all essential matters relating to the reorganisation of the Church. Nearly all the dioceses are now in motion, the bishops taking part in the councils of the laity, and manifesting a desire to be on the most cordial terms with them. This augurs well for the peace, prosperity, and progress of the future Church.—*Times Dublin Correspondent*.

MARK-LANE.—THIS DAY.

There was a moderate supply of new English wheat on sale, but very few samples of last year's growth. For both old and new produce the demand was inactive, at about late rates. The market was fairly supplied with foreign wheat. The transactions were restricted, at previous quotations. A moderate supply of barley was on sale, chiefly foreign. Business was limited in extent. Nevertheless prices were maintained. Malt was dull, on former terms. As regards oats, the inquiry was by no means active. Prices, however, continued firm. Beans were steady in value, with a slow sale. In peas sales progressed slowly, at late rates. The flour market was inactive, on former terms. Linseed, rapeseed, and most agricultural seeds were firm.

A COLNEY HATCH ROMANCE.—At the last meeting of the Bethnal-green Guardians a singular case was mentioned. It appeared that among the parish paupers in Colney Hatch was a Miss Martin, who, for the last eleven years, had been confined there as a hopeless lunatic. Mr. Collins, chairman of the Board, by some means, lately discovered that she was entitled all the time to several thousand pounds, which were in the safe keeping of the Bank of England. The unfortunate lady immediately became the object of uncommon interest, and proceedings in Chancery were at once instituted with a view to the establishment of her rights. The suit was successful, and the happy result is that the parish receives a sum of 400*l.* as compensation for her maintenance during the eleven years, and 12*s.* a-week from the dividends of her money for her continued support.—*Eastern Post*.

HACKNEY THEOLOGICAL SEMINARY.

The ANNUAL DEVOTIONAL SERVICE in connection with the COMMENCEMENT of the SESSION will be held at the SEMINARY, WELL-STREET, HACKNEY, on TUESDAY NEXT, the 7th September, at Seven o'clock. An ADDRESS will be delivered by the Rev. JOHN NUNN, of Haverstock-hill Chapel. Tea will be provided at Six o'clock. The STUDENTS will REASSEMBLE on FRIDAY, September 3rd. Applications for supplies to be addressed to the Rev. Samuel M'All, Well-street, Hackney, N.E.

J. E. RICHARDS, Secretary.

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TO CORRESPONDENTS.

"G. Kirkham" and "J. S."—Next week.

The Nonconformist.

WEDNESDAY, SEPTEMBER 1, 1869.

SUMMARY.

THE health of the Emperor Napoleon has been the great foreign topic of the week. It has affected every money market and, no doubt, troubled every court. Re-assuring official paragraphs cannot explain away the facts that his Majesty was unable to go to the camp at Chalons, that the Empress and her son are obliged to visit Corsica, the birthplace of Napoleon I., alone, and that the Emperor is still shut up at St. Cloud in care of three or four physicians. There is reason to hope that his health is now really improved, but chronic disease has taken hold of his frame, and it can hardly be expected that Napoleon III. will be again robust, or that he will under these circumstances offer any strenuous resistance to the establishment of constitutional government in France, in name as well as in reality. The report in the *Senatus-Consultum* evades the question of ministerial responsibility, but it has yet to be discussed by the Senate. Further concessions to popular opinion are expected. To the Councils-General of the departments is to be restored the right of electing their own officers, and there is some hope that the towns of France may be allowed to choose their own mayors. It speaks well for the good effect produced by the Imperial boons lately granted, that Democratic Lyons gave the Empress and her son a warm welcome as they passed through that city.

President Grant seems thus far to have disappointed friends and foes. His policy in respect to Southern reconstruction is tortuous and obscure—designedly so. But it may be premature to pass a hasty judgment on the course the General is pursuing. He has some excuse for leaning somewhat to the Southern Democrats, who have completely changed their principles. Opposition to secession, negro suffrage, and equal rights are now the chief "planks" of their "platform." By "capturing the enemy's principles," and obtaining the President's sympathy, they have won the recent elections in Tennessee, Virginia, and Alabama; and the Republicans begin to fear for the result of the autumn contests in the North, and for their large majority in Congress. But whatever the mutations of party, there is good reason to hope that the difficulties of reconstruction are now vanishing, and that all the Southern States, having at last accepted the terms offered to them, will ere long be represented in the general legislature.

Another agrarian outrage in Ireland is recorded—this time in Mayo county, hitherto free from such crimes. The victim was a Scotch leasehold farmer, who was cruelly shot to death for enforcing the law against certain tenants who claimed the right of cutting turf on a bog on the estate. This unhappy event will throw some gloom over the hitherto successful meetings of the Irish Royal Agricultural Society at Tralee in the extreme south-west. From the reports published we learn that agricultural improvement is making way in Ireland, that the native implement makers have carried off some prizes, and that there was an abundant show of live-stock. The

Lord-Lieutenant, himself a practical farmer, spoke with cheerful confidence of the condition of the country. He told his audience at the Tralee banquet that the number of live-stock in Ireland, though for the moment diminishing, has more than doubled since 1841; that there are more pigs than were ever before known in the country; that mud cabins are gradually giving way to decent cottages; and that the sums obtained on Government loan for lands improvement are yearly increasing. His Excellency referred to the relations of landlord and tenant for the purpose of expressing a confident belief that the Government will produce a satisfactory measure, and that all parties would be satisfied "to discuss only what is really practicable."

This is St. Partridge Day—a day sacred to sportsmen, but fatal to the coverts of birds who find insecure refuge in the stubble of our fields. Even before the onslaught upon the partridges has begun, some members of Parliament have thought it expedient to render their annual account to their constituents, and review the incidents of the late fruitful Session. Mr. Mundella, one of the most useful of the new members, is sanguine as to the future, and holds out to his Sheffield supporters the prospect, if the Liberals only continue faithful, of completing the great work of pacification in Ireland by passing an equitable land bill, and of the adoption of vote by Ballot. The Attorney-General at Plymouth also expressed his confidence that the ballot would become law, though not perhaps next session. His colleague, Mr. Morrison, very naturally asks what is to become of the Lords in connexion with these sweeping reforms, and recognises the necessity of modifying the constitution of that House, so as to get rid of the drones while preserving the working bees. The drones gone, he does not mind "how soon the right rev. bench takes to wing also." The efficient Secretary of the Admiralty has also been speaking at Perth. Mr. Baxter is not weary of well doing. He proposes further considerable retrenchments next year without sacrificing efficiency, and points to the assembling during the present month at Gibraltar of "a fleet by far the most powerful the world has ever seen," as a proof that the Government, while cutting down useless expenditure and jobbery, is resolute on maintaining the vigour of our defensive forces.

Beyond the subjects already referred to, little interest attaches to the foreign news of the week. In Spain, the Carlist movement is dead, and disloyal priests are being called to strict account by the Government. So tranquil is the Peninsula that General Prim has been able to seek repose at Vichy, his favourite French watering place.—The Austrian and Hungarian delegations having harmoniously completed their work, have adjourned, and Count Beust, having exhausted his diplomatic eloquence, has made friendly overtures to the Berlin Cabinet, with a view of healing all differences.—From India we learn that the quarrel with Burmah, which at one time threatened war, has terminated by the promise of the king to respect his treaty engagements.—The report of the rejection of the treaties concluded by Mr. Burlingame with the United States and European Governments was quite unfounded; that envoy having received a despatch for the Pekin Government, cordially accepting the engagements he has entered into.

ENGLAND AND HER COLONIES.

THE Circular sent out to the Governments of our various dependencies, by a number of colonists resident in this country, "marks an epoch," as the *Times* says. Whether or not the gentlemen who have broached the subject reflect the general feeling of her Majesty's subjects in other parts of the world, the question certainly needs frank discussion. For many years there has been no doubt of the drift of our colonial policy. It has been proclaimed again and again by Ministers in Downing-street and elsewhere—both the great parties in the State being in accord—and by the principal organs of the press. That policy has, in brief, been that the colonies should govern themselves without the interference of the Imperial Legislature; the mother country being responsible to a certain extent for their protection, "in case of foreign war with civilised Powers." The theory has been specially applied in the case of Canada and New Zealand, and more recently by the intimation that England cannot continue to maintain troops at her own cost in her self-governed dependencies. The gentlemen referred to consider this to be a serious grievance; and they suggest that a conference of duly appointed representatives of the colonies should be held simultaneously with the meeting of Par-

liament, to consider the new relationship of the mother country and the colonies, and for the purpose of urging "such changes in the present administration of colonial affairs as may appear desirable."

A consideration of the whole subject is needed less with a view to any practical results than to meet vague complaints, and promote a good understanding between the two parties. Most of our colonies are, to all intents and purposes, independent nations. They govern themselves as they please, appoint their own Ministers, impose and spend their own taxes, adopt their own tariffs. Though the Imperial executive appoints the various colonial governors, these governors exercise little or no direct authority. They represent the dignity, but not the power, of the Crown. Beyond this, the tie which unites England and her colonies is one of sentiment, and of a community of interests. When it is declared in the Circular referred to, that, beyond the protection arising from association with our fortunes, "the mother country recognises no responsibility for the welfare or safety of the colonies, nor any obligation to help them even in circumstances of great danger or pressing need," we want to know what form that obligation should assume. Take, for instance, the case of New Zealand. For a long time England undertook at great cost to defend that colony against local outbreaks, until it was found that we were spending our resources in upholding a policy of confiscation. But no sooner was it intimated that New Zealand must in future pay for whatever troops were required, than we were requested to withdraw them. And now it is complained that the colonists are left in the lurch. England is denounced for declining to act as a policeman to suppress local Maori disturbances while the settlers stand idly by, and for refusing to guarantee a loan, which means incurring expense in another form.

We do not suppose that the proposed conference will ever assemble, because it is difficult to understand what practical recommendations, based on any equitable principle, it could make. The colonists contribute nothing to the resources of the Empire. Whatever taxes they raise are expended by themselves for themselves. They send us no contributions, but, on the contrary, many of them impose far heavier import duties than the mother country. We do not ask them to maintain an army for Imperial purposes, and they cannot reasonably expect us to maintain one for their local protection. It is true they have, in times past, been treated like spoilt children, and indulged at the expense of the mother country. But that policy is effete. On the average, our colonists are far better off than the population at home, and they cannot reasonably ask the overburdened British taxpayer to share their responsibilities. If, therefore, we are expected, as is implied in the circular of Messrs. Youl and Co., to pay for the honour of the connection, we cannot do it in justice to ourselves. It is useless to meet for the purpose of discussing a new bargain when the advantages are to be all on one side.

Doubtless that connection, if not a vital necessity, greatly increases the prestige of the mother country. We do not desire that the British Empire should be dissolved, or the sceptre of Queen Victoria wave only over the population of these narrow isles. But that were far better than a union not founded on mutual interests, or sustained by a species of bribery. The time will probably come when the partnership will be dissolved, and when one and another of our colonies may find it expedient to enter upon an independent existence. The new policy of the Colonial Office is wisely preparing for that eventuality, and the colonies are free to take their own course. If that separation should be "hurried and unfriendly," it will be owing, so far as we can see, not so much to the injudicious action of the Imperial Government as to the unreasonable claims of the colonies. We are not disposed to purchase their allegiance by favours or bribes. England is still the cherished home of the majority of our colonial kinsmen, and they are proud of being identified with the British Empire. As these distant Anglo-Saxon communities grow in numbers, and a new and indigenous generation springs up, such traditions will perhaps become weaker, and the desire for independence more general. All we can do is to smooth the way for friendly separation, if separation should become inevitable.

Whether it is possible to avert or indefinitely postpone that result is a fair subject for consideration. The idea of a grand Anglo-Saxon Confederation, to embrace all the Queen's subjects in both hemispheres, may be visionary, but if our colonial brethren think well to send over delegates to discuss this and other questions

affecting their interests, they will assuredly meet with a cordial reception. Their presence would probably strengthen the feeling of mutual regard, though their deliberations might yield no tangible result. Messrs. Youl and Co. in their Circular, throw out some vague suggestions for placing the relations of the mother country on a new footing, but evidently doubt their practicability. They are vitiated by the relative position of the two parties; the colonies like ourselves being self-governed communities—free to shape their own policy and free also to terminate the connection whenever they deem it more conducive to their own interests. It will be found, we think, that the money question is at the bottom of all these complaints and proposals—a question already decided by the new circumstances which have arisen in the mutual relations of England and her colonies.

THE INTERNATIONAL BOAT-RACE.

Even more than the annual match between Oxford and Cambridge, the boat-race, on Friday last, between the crack oarsmen of the Isis, and the Harvard four, was an event of national interest. It was a gallant struggle, well sustained and fairly carried out. As was all along expected, the Oxford men beat their American antagonists; but confessedly they never had a harder race from Putney to Mortlake, and as one of the defeated oarsmen has said, it was no disgrace to be beaten by the Oxford crew. It is gratifying to know that this great international boat-race has not been without some salutary results. The courteous and cordial reception given to the courageous young men who crossed the Atlantic to challenge the first rowers of England on their own river, has had an excellent influence on their countrymen, who have taken their defeat in good part. Such friendly rivalry in athletic sports between two kindred nations, if kept within due bounds, helps to promote a closer intercourse and mutual respect. There are thousands of educated Englishmen, whose interest in their American cousins has heretofore been, to say the least, lukewarm, who will henceforth hold them in greater honour; while, on the other hand, Americans will obtain from this race a more vivid sense of the chivalry, fairness, and pluck of the picked oarsmen of the parent State, who carried away the laurels from their own champion.

Such contests, moreover, have the effect of popularising the most innocent and healthy of athletic sports, and showing what may be accomplished by careful and persevering training. For a race which lasted less than twenty-three minutes, many weeks had been spent in preparation. Victory in such a contest is only to be won by the training which nature enjoins. To strength must be added endurance, and these qualities are of little avail without the practised skill which comes only of discipline and quickness of parts. The finished oarsman is not the product of stimulating diet or excess of any kind, but of that healthy development of the physical frame which is good for all men, whatever their occupations in life. It is a curious fact that the Harvard men, who ran the best English crew so hard, were trained on vegetable food, and are said to be total abstainers from spirituous liquors. Teetotalers may rejoice in this fact, though their adherents were eventually beaten.

But much as we are disposed to value boating as a wholesome recreation, we cannot pretend to any great enthusiasm for boat-racing, even on an international scale. To those who personally engage in matches the benefit is doubtful, and many a young man has in after life rued the day when, by taking part in the exciting struggle, he overstrained his physical powers past recovery. Society in the present day does not need the stimulus which these public matches unquestionably give to outdoor exercise. Physical training in this direction is already overdone, and like all other excess brings with it a multitude of evils. Muscularism, with the bad influences it brings in its train, is the bane of our universities in the present day. "Instead of merely taking such exercise as health requires," writes an Oxford tutor, "our young men now-a-days indulge in athletic sports to such an excess that all the steel is taken out of them. Instead of 'sporting their oaks' and reading for three or four hours after dinner, they languish upon a sofa 'betwixt asleep and awake,' until the welcome hour comes when they can transfer their exhausted bodies to bed. These athletic sports are powerfully stimulated by the rivalry natural to young men, but still more so by betting. It is not, however, to those athletic exercises alone that betting is confined. They bet enormously, considering their resources, upon the Derby and all other public races. They bet upon their own races;

they bet upon pigeon and billiard matches; they bet upon everything. How fatally this 'betting diathesis' is telling upon the University may be seen in the fact that, whereas, twenty years ago, our class-lists usually boasted some sixty names or more, they have now shrunk to no more than thirty or forty names." Eminent scholars in Oxford University are becoming rarer, and that venerable seat of learning is being transformed into an institution for physical training.

It may therefore be doubted whether boat-racing does not entail evils which greatly preponderate over any good results that may flow from it. With other sports of a like nature it tends to the excessive development of qualities which are valuable only in conjunction with others of a higher order. It destroys that balance of mind and body, without which the perfect man cannot be evolved. Athletic sports unduly indulged tend rather to brutalise than to refine the nature. Like fire, they are good servants, but bad masters. Our Universities are, after all, not institutions for training athletes, but seminaries of learning, and schools for furnishing and disciplining the mind. Boating may be an excellent adjunct of student life, but the passion for boat-racing hinders, if it does not altogether frustrate, the proper work of University life.

THE NEW BEERHOUSE LICENSING SYSTEM.

THE first really practical step in the direction of improved public-house legislation appears to have been effected in the shape of the Act passed during the recent Parliamentary Session, whereby the power of granting beerhouse licences became transferred, for a nominal period of two years, from the hands of the Excise to those of the various local magistrates. At first, the actual sweeping character of the alteration was not fully comprehended, save by those whose pecuniary interests were directly affected, but now that the result of the brewster sessions held in various parts of the country is becoming widely known, the general public are beginning to perceive how close the hold now possessed by the licensing magistrates upon the beershop-keepers, so far as the granting of licences is concerned. Formerly the procuring of a beershop licence was the easiest thing imaginable. Whatever might be the theoretical working of the law, in practice it was quite another thing. Any person who could afford to pay the cost of a licence was enabled to obtain it. The Excise troubled themselves very little, if at all, respecting the real character of the applicants for licences. Nor could they have well done otherwise save by resorting to a most cumbersome and unwieldy description of machinery, which, after all, might have failed to effect the desired object. The Board of Inland Revenue has more than enough on its hands, without being entrusted with the fulfilment of the duties of moral censorship. Besides, the Excise authorities, unlike the Earl of Shrewsbury in his recent speech at Alton Towers, naturally looked at everything from the financial point of view. All that tended to swell the Government receipts was, in their eyes, both good and laudable, while all that assisted in decreasing them was bad and pernicious. Hence, it was not to be expected that they would regard with much favour the proposal to limit the number of beershops. We might as well ask a miserly usurer to dispense with his accustomed interest, or request a prosperous publican to sell tea and coffee instead of beer and gin. They never looked at the moral side of the question. Like their brethren in other countries, they left such weaknesses to be displayed by the natives of Madagascar and similar unenlightened and semi-civilised places, where people are yet too unsophisticated, too delightfully verdant, to perceive the justice or utility of many of the customs prevalent among their more civilised and polished brethren. But this wholesale system of granting beershop licences was very much like robbing Peter to pay Paul. What the national revenue gained by the fees charged for licences became ultimately more than lost by the heavy cost entailed, in the shape of increased drunkenness, vice, and crime, by the undue multiplication of the facilities for alcoholic drinking. Practically the old system of licensing by the Excise was little better than complete free trade in beer. So far as the general interests of the public were concerned, the licensing system was a mere farce, devised for the sole purpose of making revenue, at any cost and at all hazards.

The impolicy of allowing a continuance of this state of things was readily perceived by the newly elected House of Commons, despite the persistent efforts of several members, representing the great beer-barrel interest, to fling

dust in the eyes of the newly-fledged legislators, and although Parliament declined, and very properly too, for the present at least, to deal with the licensing question as a whole, yet it showed little hesitation in adopting the suggestion that an experiment should be made in the way of transferring the licensing powers of the Excise to a more responsible body, such as the licensing magistrates. The licensed victuallers, between whom and the beershop-keepers there has long existed a bitter and merciless feud, at first stoutly supported a measure which they believed would have the effect of materially crippling the power of their rivals; but they speedily found out that the Bill, if passed, would have the unexpected result of cutting both ways—a discovery which immediately caused them to cordially unite with their old adversaries in the work of opposition. The Bill, however, became law, and for the next two years at least, any person desirous of procuring a beershop licence must first obtain a recommendation from the local magistrates. This proviso is already producing a marked effect, not merely in reducing the number of applicants for licences, but also in deterring applicants belonging to a certain disreputable class. Moreover, the magistrates have been entrusted with considerably increased powers, and are now enabled more certainly to deprive offenders of the coveted privilege of vending beer and ale. In short, the hold acquired by the magistrates on the public-houses is so stringent and powerful as to be almost despotic. Already murmurs, deep and loud, are beginning to be heard from the ranks of the beershop-keepers. They find they are about to be ruled with a rod of iron, and they are in a state of fear and trembling accordingly. The truce recently subsisting between them and the licensed victuallers has been hastily declared at an end, and they now loudly complain of having been duped and made the scapegoat of all the offences which have been committed in the public-houses. At a recent meeting of the Manchester and Salford Beer and Wine Trade Association, the Chairman stated he found from the report of Captain Palin, the Manchester superintendent of police, that 15 per cent. of the public-houses of Manchester were the resort of this class, while only 6 per cent. of the beerhouses were so, being 9 per cent. in favour of the beerhouses. During ten years 1,125 robberies from the person had taken place in 482 public-houses, while only 677 had taken place in 2,070 beerhouses in the same period. That, surely, did not show that beerhouses were so improperly conducted as they were alleged to be. In the last year there had been 142 robberies in public-houses against 79 in beershops. Again, the convictions for permitting drunkenness had been 8 per cent. in public-houses and only 2 per cent. in beerhouses. In Manchester there had been seven cases of gambling in public-houses to three in beer-houses. When rogues fall out, honest men come by their own.

It is clearly evident that, up to the last moment, the beersellers, as a class, cherished a kind of feeling that the magisterial sentiment would be indirectly in their favour, but in this they were deceived. Everywhere the licensing magistrates have taken high ground and declared their intention of acting in accordance with the best interests of the public. At Bolton they appointed a number of their own body to act as a committee for the purpose of visiting and reporting on the various beershops in the town. That report—a most instructive and characteristic one—was most unfavourable to the generality of beersellers in Bolton. The committee expressed their belief that the superior accommodation provided by licensed victuallers would have availed to prevent the success of beerhouses, but for the resort in these latter to illegitimate attractions. They also added a number of suggestions for the further improvement of the Act, and pronounced positively in favour of transferring the consumption of ale to the premises of the consumer. We subjoin an extract from this report:—

Your committee consider that, if drinking habits must of necessity prevail, it is wisest to drive those habits to drinking privately than as now collectively—to drinking without the presence of excitement and brawl. Your committee think that gradually many would refrain from the use of large quantities of beer if they had not the public inducement now offered. For this reason your committee, in view of the fact that a certain amount of drinking must exist, recommend such legislation as will throw the sale of beer into the hands of shopkeepers and others, to be drunk or consumed off the premises.

In other places the example of the Bolton magistrates has been more or less imitated, and there exist numerous indications that the present licensing bodies are prepared to act more in unison with public sentiment. We refer our readers to a letter in another column dealing with the operation of the Act in Bradford. Already,

within the last few days, there has been a wholesale refusal of applications for new licences, and an equally large suspension of licences in the case of beershops complained of by the police. But it is being whispered that in no instance whatever has any refusal or suspension taken place in connection with beershops belonging to licensing magistrates. This may or may not be true, but it points to a vital defect in the constitution of the present licensing body. The licensing magistrates ought to be above all suspicion. No person connected with the public-house interest ought to be entrusted with the licensing power, otherwise a door is opened for the exercise of bribery and corruption in their worst and least excusable form. There are certain ugly rumours current that in more than one place the licensing power is rendered a regular source of pecuniary profit to its owner, and it is broadly hinted that a Parliamentary inquiry into the subject, especially if the metropolis was to be included in the area of the investigation, would lead to some rather startling disclosures. Hence it is not quite certain, however much may be the present gain, that the influence of the new licensing body will, in the future, be more potent for good than was that of the Excise authorities. Yet if we are to have the licensing system continued, it would be difficult to find a body of men better qualified, as a class, to watch over its working than the various local magistrates; unless, indeed, the work be delegated to the ratepayers, and it is towards this latter result that the current of public-house legislation appears to be drifting.

DRINKING HOUSES.

The additional powers recently conferred upon justices of the peace with respect to the granting of licences for the sale of drink have created considerable discussion, and at the licensing sessions held on Thursday in various boroughs in that district the public showed great interest in the magisterial decisions. In most towns the religious bodies and temperance organisations sent deputations to the magistrates urging that no additional licences should be granted, and that existing licences should be withdrawn from disorderly houses. A singular incident occurred at Liverpool, where a brewer and distiller addressed the bench upon "the demoralisation of our metropolis," which he said was doing an immense mischief to the community. The general result thus far is that the magistrates have granted but few new licences, and in several cases certificates for licences have been refused. At Wigan, out of a total of 104 applications from beer-sellers, certificates were refused to twenty-one, and in twenty-six cases an adjournment was ordered. The Salford magistrates refused all the new applications, and the Mayor stated that the magistrates were determined to enforce the new law, and that new instructions would be given to the police.

The magistrates of Bolton have made a personal inspection of the beerhouses of the town, and have publicly reported that the sole aim of the keepers of beerhouses generally is to promote the habit of drinking and to profit by it. The best mode of accomplishing this end, the magistrates say, is for the beerhouse-keepers to permit the meetings of trades unions and friendly societies to be held at their houses, or to be the centre of an association of dog-fanciers, pigeon-flyers, or prizefighters. Crime, they say, is promoted in beershops to a much greater extent than in licensed public houses, and many beershop-keepers not only encourage gaming of the worst description, but actually superintend the hatching of plots by thieves and prostitutes.

James Thomas, a Leeds publican, was fined by the magistrates on Thursday a couple of pounds for getting drunk in his own house. At the Rotherham Brewster Sessions, on Thursday, a large number of applications for spirit licences were refused, and only two were granted. Others stood over for consideration. The applications for beerhouse certificates under the new Act were also necessarily adjourned, owing to their number. The Bench intimated that they would require the best evidence as to character, for they would not even bind themselves to pay attention to a certificate of character, however respectable might be the persons who signed it.

On Thursday afternoon, a Conference was held in the Town-hall, at Wakefield, on the subject of the amendment of the licensing system. Dr. Holdsworth, the mayor, presided, and nearly every clergyman and Dissenting minister in the town, besides a number of medical gentlemen and tradesmen, were present. The Conference had been called by the License Amendment League, established at Manchester about twelve months ago, and Dr. Martin, the hon. secretary, and Mr. Godfrey Woodhead attended as a deputation from the League. The former gentleman, in a speech of some length, explained in a very lucid manner the objects of the League; and then the Rev. Canon Camidge (vicar) moved that a memorial should be forwarded to the Home Secretary in favour of the movement. The Rev. T. Pearson (Wesleyan) seconded the motion, and it was supported by Mr. Richard Holdsworth. The Rev. W. R. Bowditch and Mr. J. E. Dibb objected to some of the details contained in the memorial, and a lengthy discussion took place. At the close it was resolved to memorialise simply for an amendment of the present system of granting

licences, without going into further details; and then, after a vote of thanks to the deputation and the mayor, the Conference, which lasted two hours, broke up.

At Bradford about sixty of the applications for the renewal of Beer licences were refused by the bench. At the Brewster Sessions for the Bradford West Riding petty sessional division, there were five applications for licences for public-houses, and four were granted. At Huddersfield, on Friday, the magistrates refused seven out of eleven applications; and, as in two other cases the houses had been closed, for these the applications were not sustained. Altogether, the Huddersfield Bench are said to have closed eighteen beerhouses. At the Keighley Brewster Sessions, Mr. Gill, superintendent of police, presented a report, from which it appeared that all the licensed victuallers had conducted their houses during the past year in a satisfactory manner, and all the licences were therefore renewed. With regard to the beer-sellers, about a dozen licences were objected to by the police on the ground that the houses had been conducted disreputably. Certificates in these cases were refused, and the others were re-granted, and one certificate for a new licence was issued. At Leeds, there are 350 objections to beer-sellers, which will be considered at the adjourned sessions to be held on September 23.

CLOSE OF THE BRITISH ASSOCIATION MEETING.

The meetings of the Association at Exeter were brought to a close on Wednesday. Only three of the sections met on the morning of that day. A paper of great scientific interest was read by Mr. William Huggins, F.R.S., entitled, "A Note on the Heat of the Stars," in which an account is given of experiments conducted by Mr. Huggins with the view of arriving at some satisfactory conclusion as to the stellar heat. He succeeded in obtaining trustworthy indications of stellar heat in the case of the stars Sirius, Pollox, and Regulus, though he was not able to make any quantitative estimate of their caloric power. Being unable to prosecute his researches further for some months, he has submitted his observations in their present state. By means of an apparatus which he has constructed, the image of the star is brought exactly upon the face of a small pipe, and a needle attached is observed to deflect in proportion to the heat of the star. The apparatus is used in connection with the telescope and galvanometer. Mr. Huggins hopes at some future time to resume his inquiry with a larger telescope, and to obtain some approximate value of the heat received at the earth from the brighter stars. He also added to his paper a "Note on a Method of Viewing the Solar Prominences without an Eclipse." A paper of considerable interest to electricians was read by Mr. T. T. P. Bruce Warren on "Electrification." In the Economic Science Section, the paper of Mr. H. Dircks, C.E., on "Statistics of Invention, illustrating the policy of a Patent Law," was espoused by several speakers. It was, however, vigorously opposed by Mr. Thorold Rogers, who advocated free trade in inventions. The departments of Biology were very well attended, that of Ethnology being crowded almost to suffocation. A curious disquisition by Sir Duncan Gibb treated of the pendent epiglottis as an obstacle to European longevity beyond seventy years of age, and instances of octogenarians, such as Lord Palmerston, Lord Lyndhurst, and Lord Brougham, were given, each of whom was blessed with a vertical epiglottis. An interesting paper was also read by Dr. Richards on "The Natives of Vancouver's Island."

The concluding meeting took place in the afternoon under the presidency of Professor Stokes. The numbers attending the meeting were declared to have been 540 members, 678 associates, 600 ladies, 17 foreign members; total, 1,856. Money receipts, 1,931*l*. A statement was made of the grants of money, amounting in all to 1,572*l*, to committees and individuals, to enable them to carry on inquiries at the Kew Observatory, in mathematics and physics, chemistry, geology, biology, and economic science, in accordance with recommendations of the different sections. The list of recommendations not involving grants of money, was next read, including applications to the Government for aid in carrying out a number of scientific experiments. Several votes of thanks were then passed and acknowledged.

The Mayor's luncheon was given at four o'clock, in the reception room, to upwards of 500 of the members and citizens, the Mayor presiding. After the usual toasts, "The Health of the President" was received with enthusiasm. Then "The Officers of Sections," for which replies were made by Sir John Bowring and Professor Sylvester. Lastly, "The Health of the Lecturers" was proposed. Thanks were returned by Professor Phillips and Mr. Lockyer.

THE BRIBERY COMMISSIONS.

The truth at Norwich was last week being elicited with so much difficulty that the Chief Commissioner intimated his intention of taking evidence ward by ward, and of sitting, if necessary, for twelve months, rather than the interests of justice should be baffled. He expressed his strong disapprobation of the manner in which many of the witnesses had given their evidence, and disallowed their expenses. On Monday, a son of Sir Edward Stracey was called, but did not appear. In the course of the day Mr. Allen, a surgeon, confessed to having made an arrangement with Mr. Edward Stracey, the missing witness, by which 200*l*. was to be spent in bribery.

The Commissioners promised the witness an indemnity in the belief that he had spoken the truth.

At the Bridgewater inquiry a witness has been threatened with a fine for answering evasively. His confessions included the alleged bribing of two Dissenting ministers. A witness named Heal, who could not be found at the inquiry before the judge a few months ago, was examined. He admitted that in 1866 he received 200*l*. to pay in bribes, and that he kept the whole of it. The money was given to him in the street by a "man in the moon." The publican Bussell said that in 1857 the Conservatives thought they had made the game safe by 10*l*. bribes, but the Liberals caught up voters in the streets, gave them each another 10*l*., and so polled the twice-bribed men. The Commissioners propose to furnish the evidence already elicited to the Attorney-General, so that he may have time to consider whether he will prosecute any of the parties implicated. The witnesses in the Bridgewater inquiry amount to a large quota of the whole constituency.

Several working men, who were stated to have taken money at the last municipal election for Beverley, were examined before the Commissioners on Monday. Some acknowledged that they had invariably been bribed; others, that the fees payable on taking up freemanship came from Sir H. Edwards' agent; and two deposed to having lost work through voting for the Liberals. A Liberal freeman, named Wilberforce, a herdsman, said he had occasionally voted for the Tories, but only when compelled to do so by his employer. He said there had been one pure election since 1847; the employment of messengers had been one form of bribery; in 1865 he and his nephew received 5*l*. each for their votes for the Tories. There has been no evidence prejudicially affecting the Liberals except as to elections some years ago. The witnesses summoned are over 200.

THE ANGLO-AMERICAN BOAT-RACE.

The great match between the Harvard and Oxford crews, which has excited a degree of public interest unequalled in the annals of boat-racing, took place on Friday afternoon. Aroused to emulation by the spirit-stirring accounts of the Oxford and Cambridge races circulated at home and abroad, the collegians of Harvard University recently determined to send their best four to try results against the pick of our English establishment. Their challenge was accepted, and from that time till Friday the excitement connected with the event gradually increased. The Harvard men arrived in England a month ago, bringing with them two racing boats, constructed by Mr. Elliott, an American boatbuilder of some fame; but since his arrival here, Mr. Elliott, after carefully studying the models of our English boats, produced a new one, showing a startling improvement on the somewhat lumbering boat originally tried. The crew themselves consisted, in the first instance, of Mr. Rice, of Roseburgh, Oregon, and Mr. Bass, of Chicago, with Loring and Simmonds; but on the arrival of Lyman and Fay, who had been engaged in the annual University boat-race against Yale, those gentlemen took the place of the two first-named. It is said that the men have trained for three years past on a diet of milk, rice, and fruit. Of the Oxford four each man has taken honours on the best waters. Their appearance on the Thames a fortnight ago was such as to inspire confidence in all their friends, all the noted characteristics of their famous manner of rowing being brought to the highest perfection. The names and weights of the two crews were:—

OXFORD.

	St.	Lb.
J. Wiffan, Exeter College (bow) ..	11	10
A. C. Yarborough, Lincoln ..	12	2
J. C. Tinné, University ..	13	7
S. D. Darbishire, Balliol ..	11	6
J. H. Hall, Corpus (cox.) ..	7	2

HARVARD.

Joseph Storey Fay, Boston (bow) ..	11	1
Francis Ogden Lyman, Hilo (Sandwich Island) ..	11	0
W. H. Simmonds, Concord, Mass. ..	12	2
Alden P. Loring, Boston (stroke) ..	11	0
Arthur Burnham, Chicago (cox.) ..	7	10

The race was fixed for five o'clock. Mr. Hughes, M.P., officiated as referee, and Mr. Blackie, an American, was starter. Every precaution was adopted to prevent any obstacle interfering with the proper conduct of the race. According to the arrangements made, only two boats were allowed to accompany the competitors—the umpire's and one for the press.

The Americans won the toss, and took the Middlesex shore at a quarter past five o'clock. Mr. Blackie gave the word, and the start was at once effected. The Americans took the lead, and pulled off at a terrific pace, Oxford, however, waiting upon them closely. At Craven Point the Americans were about one length in advance. Here they tried to cross the bows of the Oxford, and a foul seemed imminent, but was avoided. At the Crab Tree the Americans were a length and a half ahead, but their steering was bad. At the Soap Works "crimson" was still leading, but Oxford improved their position, rowing splendidly. At the Hammersmith Bridge there was scarcely half a length between the crews. Oxford continued to improve, taking a slight lead. At Chiswick Eyot the Americans put on a spurt, and again took a slight lead. The excitement was now intense. It was now a close struggle; the boats got into dangerous proximity, but Harvard cleared off. It then became a neck-and-neck race, and another foul seemed at hand, but Harvard moved out of the way. Oxford then got the lead, and pulled easily from

opponents. The race was virtually over at Corney Reach, Oxford keeping their advantage and rowing splendidly. At the Duke's bathing-place they were three lengths ahead, and the American coxswain here splashed the water over his crew, thus stopping the boat's way. The "dark blues" continued to lead and at Barnes Bridge they were two lengths ahead. On reaching Mortlake Brewery they put on a spurt, and drew away, but nearly fouled in consequence of a little boat getting in front of them. They nevertheless kept their lead to the end, and won, after a splendid race, by a length and a half. The time was 22 min. 41½ sec. The Americans were six seconds later in reaching the goal. The attendance on the banks of the river and elsewhere was immense. In the evening the two crews dined together, on the invitation of Mr. Phillips, the Cedars, Mortlake.

A dinner to the Oxford and Harvard crews was given on Monday evening, at the Crystal Palace, by the London Boating Club. Mr. Charles Dickens proposed the toast of the evening, which was responded to by Mr. Simmonds, on behalf of the Harvard crew, and by Mr. Willan, on behalf of Oxford. Mr. Simmonds thanked the London Rowing Club for the kind advice and help the American crew had received from them, and trusted that if another crew came over to meet the Oxford, the results of the experience of those who had gone before them would not be unserviceable. He had, he said, formed one of the unsuccessful crew, but from what he had seen of English oarsmen and English rowing, he felt that it was no disgrace to be beaten by the Oxford crew. Mr. F. Willan said he had rowed many hard races from Putney to Mortlake, but none so hard as the match of Friday.

There was a grand display of fireworks. Several devices, containing the names of the colleges, were displayed, amid much cheering.

THE ALBERT INSURANCE COMPANY.

The public is now in possession of authentic information respecting that gigantic swindle—the Albert Life Assurance Society. The official liquidators have published a statement of the company's liabilities, from which it appears that the amount of policies outstanding is 8,207,000*l.*, and the annuities payable are 19,307*l.* If the concern were broken up at the present moment, the aggregate liabilities of the undertaking would be 3,260,000*l.*, to meet which there are assets amounting to the pitiful sum of 210,000*l.*, and the possible produce of calls upon the shareholders, which is estimated at only 100,000*l.* The liquidators propose that the policy-holders should submit to a reduction of one fourth in the amount of their policies, and that the annuitants and other creditors should submit to a reduction of 50 per cent., and, if this be acceded to, it is asserted that the concern would be carried on by a new company. As the public must be curious to know how the money of the policy-holders has been squandered, the *Insurance Record* lifts one corner of the curtain. It says:—"When the Bank of London and National Provincial Society was transferred to the Albert, [Mr. Clench got 8,000*l.* as compensation; the directors got 3,000*l.*; Mr. Cave, 5,000*l.*; Mr. Walker, 5,000*l.*; and the secretary an annuity of 600*l.* a year; in all nearly 30,000*l.*, taken out of a concern which it is, perhaps, not too much to say was scarcely able to stand alone." Remembering that there have been twenty more amalgamations, doubtless of the same kind, the wonder is that the bubble did not burst sooner.

A numerous meeting of the shareholders in the Albert Life Insurance Company was held at the offices on Saturday, at which a resolution was unanimously passed that the concern should be registered under the Joint Stock Companies Act of 1862. This course was adopted in order that the shareholders, at a future meeting, might have the power to decide that the company should be wound up voluntarily rather than be allowed to go into Chancery. Mr. S. L. Price, one of the provisional official liquidators, read a lengthened report, giving a history of the company's transactions from its formation in 1838 to the present time. A discussion took place, in the course of which much information was elicited respecting the compensation given to the officials belonging to the various undertakings which have been absorbed by the Albert, and it appeared that twenty-five or twenty-six persons had in this way received sums varying from 150*l.* to 1,500*l.*

A proposal that Mr. Kirby, the son of the late manager, should be requested to resign his position as one of the provisional liquidators, was then moved and seconded, but was ultimately withdrawn on a promise from the chairman that another meeting shall be called on the 21st of September. Although no formal resolution was come to, a general feeling was expressed in favour of some such scheme of reconstruction as that described above.

The *Spectator* advises the policy-holders to "hunt" the directors through every court in the kingdom, and to tear up their policies rather than submit to such a transaction. The *Economist* says it will be better for all concerned to "cut their loss," and make the best they can of matters by insuring elsewhere.

Stripped of details (says the *Pall Mall Gazette*), the revelations which were made at the meeting of the shareholders of the Albert Life Assurance Company may be condensed into a very simple story. The collapse of the office was clearly due to a reckless extension of business. Nothing seems to have been thought of except how to multiply the amount of premiums, without reference to the liabilities thereby incurred. Not content with the issue of individual policies, the managers launched out into wholesale purchases of assurance contracts. One company

after another was thus absorbed, but while the annual sum of premiums was enlarged, the expenditure expanded also, and at a ruinous rate. The secret of this policy is not far to seek. Mr. Kirby, the manager, was mainly paid by a percentage on the premiums; and every amalgamation was celebrated by a distribution of douceurs among the gentleman concerned. In one case 25,000*l.* was so divided between three officials of a bought-up company, the directors also pocketing their 200*l.* a-piece. As much as 15,000*l.* is said to have been awarded to Mr. Sheridan in another instance, and Mr. Price, the actuary, said he could read a long list of grants of this kind to different persons. We hope the list will be published in *extenso*, with names and dates in full.

An application was made to the chief clerk in Chancery yesterday, to remove Mr. Kirby, the present provisional liquidator of the Albert Insurance Company, and to substitute Mr. W. J. White. The proceedings excited a good deal of interest. The scheme of arrangement which has been put forth was described by a policy-holder as "a delusion and a sham." The chief clerk at first declined the application, but subsequently adjourned the matter to the judge, before whom it will come, along with other matters relating to the concern, on the 17th September.

THE HARVEST.

Mr. Mechi has sent the following to the *Times*:—"As harvest advances the prospect becomes more cheering under the influence of bright sunshine and a high temperature. The grain is so well ripened or dried that, although somewhat shrivelled as compared with that of last year, millers calculate on it making good flour. The bulk of wheat straw is enormous, and stackyards begin to have the appearance of being amply filled. There have been numerous threshings, and a much more hopeful view of the probable yield prevails. It is said that 'the laid crop never ruins the farmer,' and it appears to be the case this year, for although the grain does not rise in proportion to the straw as it did last year, yet out of the extraordinary number of heads enough appears to be saved to render the crop probably an average one, especially as there is so large a breadth of wheat, many farmers, within my knowledge, having an extra per centage. This opinion of an average appears to gain ground rapidly, for there was a fall of nearly 8*s.* per qr. in wheat during last week. Reaping machines with back delivery are so extensively used in this county that they not only greatly shorten the harvest, but save money as well as time, rendering the farmer more independent of manual labour, which is now merely required for binding, carting, and stacking. It is eighteen years ago since (in 1851) I introduced the American reapers to the agricultural public on my farm. I used one from that date, wore it out, and am now using one with the improved back delivery. How much severe labour is spared to the agricultural labourer by those machines!"

The *Chamber of Agriculture Journal* says:—"Thanks to the very favourable harvest weather, the wheat crop has, so far, been secured in excellent condition, and this will go far towards remedying the general demerits of the yield. The few samples exhibited at Mark-lane to-day were in excellent condition, though the weights were decidedly below the average. As compared with last year, the yield is in every way inferior; but such a magnificent return as that of 1868 was not to be looked for. Considering the great vicissitudes of wind and weather which the plant has had to contend with, and the really trying character of the season it has had to pass through, the return is much more favourable than there was any reason to hope for. It would therefore appear that prices have now seen their highest point, and that any movement that takes place must be in a downward direction. This opinion receives further confirmation from the fact that the number of grain-laden vessels on passage from all parts to the United Kingdom is considerably in excess of last year, the actual numbers being 411 cargoes against 306. These large shipments have been the more speedily called forth in consequence of the facile means of communication afforded by the rapid extension of the telegraph system, which, however, will have also a tendency to curtail shipments by making the altered condition of the market more rapidly known. All things considered, however, there appears to be very little reason to anticipate any serious decline in the quotations, and it is probable that a little later on in the season a reaction will take place. In any event farmers will do well not to part on too easy terms with the very superior produce of 1868, which should always command a very good price in the market."

On Saturday the thermometer was 91° 8' in the shade, and 110° 2' in sunshine. On the preceding day it was 119° 1' in the sun. On Sunday the greatest heat was only 60° 8'.

Harvest operations in Cornwall are now drawing to a close. The weather has been uninterruptedly fine, and reports from every part of the county represent the yield as an average, and in very many cases more than an average. All kinds of grain have been saved in splendid condition.

A CURE FOR THIRST.—A tablespoonful of Scottish oatmeal put into a large tumbler or small jug, and filled up with clear cold water, well stirred up, and allowed to settle until the large particles of the meal fall to the bottom, forms a refreshing drink in hot weather, and quenches thirst well. English oatmeal is bitter, and will not be so palatable, unless it be to those who have a taste for bitter drinks.

Court, Official, and Personal News.

On Thursday last, the birthday of the late Prince Consort, the tenants of the Balmoral, Abergeldie, and Birkhall estates met at the Prince's obelisk and drank to his memory. Prince Leopold and Prince Christian were present. The Prince of Wales, on his arrival at Abergeldie in the afternoon, drove over to Balmoral to visit the Queen.

On Saturday her Majesty drove out in the morning with Princess Louise and Prince Leopold; and in the afternoon her Majesty drove to Loch Ballater, accompanied by Princess Louise, and attended by Lady Churchill and Earl Granville. The Prince of Wales dined with the Queen and the Royal family.

According to report the Princess of Wales has derived considerable benefit already from her visit to Wildbad.

The honour of knighthood is about to be conferred on Dr. James Alderson, president of the Royal College of Physicians; also on Mr. Cooke, in recognition of his valuable services in the introduction of the practical working of the electric telegraph.

The Bishop of Oxford has been staying with Mr. and Mrs. Gladstone at Walmer Castle.

The Maharajah Dhuleep Singh commemorates his wedding-day by an annual gift of 1,000*l.* to the mission-school in Cairo, where his wife was a pupil when he first saw her.

Rumours, says the *Pall Mall Gazette*, have been current at Chatham for some days past that the commencement of the approaching year will witness some further sweeping changes and removals in both the civil and combative branches of the navy, which have been for some time past under the consideration of Mr. Childers. Among the suggested changes, not the least important are those which rumour assigns as being about to be carried into effect in the dockyards by the amalgamation of several of the departments and a corresponding reduction in the staff of each. The number of admirals now filling the active list will, it is also somewhat authoritatively asserted, at the same time suffer a considerable diminution, while in some other departments of the service some important changes will be effected.

Mr. Kinglake is going out to the Crimea to study the battle-ground again, with which he is already so familiar.

Crimes and Casualties.

Two gentlemen, named Brindly and Goodall, residing at Ashbourne, Derbyshire, were thrown out of a gig and killed on Thursday evening.

No fewer than six inquests were held in different parts of London on Saturday on the bodies of drowned persons.

The report of a terrible murder and suicide comes from Kilmeadon, near Waterford. A Dr. Lanigan, dispensary doctor, murdered his wife by a pistol shot, and then shot himself. The current belief is that Lanigan was insane.

On Friday night a labourer, named William Warwick, died suddenly at Leamington from sunstroke. In Liverpool, on Saturday, a working man named William Hill received a sunstroke in the streets, and died shortly afterwards.

It is believed at Ramsgate that a vessel foundered off there during the gale of Sunday morning. Signals of distress were seen in the direction of the Goodwin, but before the lifeboat reached the spot they had disappeared.

Another fearful leap has been taken from the Clifton Suspension Bridge, involving a fall of over 250 feet. The death of the ill-fated suicide, a young man, must have been instantaneous. Several persons saw the fall. The identity of the suicide is not yet ascertained.

A fatal accident took place at Dartmoor on Monday. A tourist—Mr. Winstanley, merchant, of London—was driving in the vicinity of Princetown, when his gig upset. The interval between the accident and his decease was sufficient to enable him to make his will.

During the past few days there have been several daring street robberies in the neighbourhood of the Old Kent-road. The police have been informed of cases in which persons, while quietly walking along the thoroughfares, have had their watches stolen, and considerable violence offered.

An Irish railway accident is reported. It occurred to a Cork special train, containing about 100 excursionists, which ran into a siding at Killarney Station, instead of stopping at the ticket platform, and came with such force against the bank pier of a bridge as to smash the engine and a second-class carriage all to pieces. A good many persons were hurt, some severely, but no lives were lost.

Another death from hydrophobia, the third or fourth within the past few months, has occurred at Preston. The deceased was John Parker, a policeman, who, on the 28th November last, was bitten by a spaniel, and died on Sunday night after much suffering. He leaves six children orphans, the oldest being only about fourteen years of age.

A serious accident occurred on the London, Chatham, and Dover Railway, at a short distance from St. Mary Cray, on Saturday morning. Two luggage-trains came into collision with such force that several of the trucks were smashed to pieces, and others were partly precipitated over the embankment. One of the engine-drivers was dangerously injured. The traffic on the line was delayed for a long time.

Early on Sunday morning a gentleman visiting at Broadstairs went out for a sail with his wife, five children, and a nurse-girl, in a small sailing boat. While out at sea they were suddenly caught in a

gale, and did not return all that day. Telegraphic messages were despatched all along the coast, but nothing was heard of the boat except that on three o'clock on Sunday afternoon she was seen sailing past Deal. It was feared that the whole family had been drowned, but on Monday evening news arrived that they were all safe. They were unable to make for land, and seeing no other chance of safety, they had sought shelter all night in a schooner lying off Dover.

On Thursday the village of Chawleigh was the scene of a most serious conflagration. Chawleigh is situated near Eggesford, North Devon, and the fire was caused by some children playing with lucifers. Nearly the whole of the houses being thatched with moss, which through the recent long heat was unusually dry, the conflagration soon spread from the one in which it commenced to the adjacent houses. To add to the disastrous nature of the calamity no water was procurable, and in the space of a very short period half of the entire village was burned to the ground, and no less than 150 persons rendered homeless, the whole of their property being lost. The inhabitants are described as being utterly panic-stricken.

A Glasgow gentleman named McHenry, who has been "doing" Yorkshire on a bicycle, was found on Wednesday morning by two miners on the moors near Rosedale, lying head downwards in a ditch, and his bicycle lying upon him. From the marks on the road it appeared that the machine had become unmanageable in a deep rut, and had run over the bank and capsized. The gentleman was quite unconscious, and had evidently been lying out all night. He was carried to the nearest habitation, some miles distant, and medical aid was obtained. On Thursday he had recovered consciousness, and his main injury is stated to be a dislocated ankle. The part of the moors where he was found is so lonely that it is said he might have lain a month without being discovered.

Thomas Paull, the man who is charged with the murderous assault upon Mrs. Peake in the Trafalgar-road, Old Kent-road, was brought up for re-examination at the Lambeth Police-court on Friday. Mrs. Peake, who had recovered sufficiently to appear as a witness, described the attack made upon her. She said:—"I was resting upon my son's bed in the back room on the first floor. Suddenly I heard a noise, and then saw the door open. The prisoner and another man entered and closed the door behind them. I immediately got up and said to the prisoner, who stood in front of the other, 'What is it?—what is it you want? Have you come to rob the house?' Before I could say more, he sprang upon me like a madman, and I saw what I supposed to be an iron hammer in his hand. With this instrument he attacked me. He struck me a violent blow on the forehead which caused me to stagger. I then put my hands up to protect my face, and then with the same instrument he struck me another blow on the top of the head which rendered me insensible. I have suffered very much since." The magistrate asked, "How did he attack you the second time?" Mrs. Peake said, "Oh, sir, I shall never forget it. He stepped back as though to take aim, and, groaning with passion, struck me the second time. I became insensible, and I remembered no more until I found myself downstairs, and being attended by several persons." Mrs. Peake spoke confidently as to the identity of the prisoner. The surgeon who attended her described the injuries inflicted as being very severe, and stated that on the top of the scalp there was a fracture of the skull an inch in length. He thought they might have been caused by blows with a chisel or the narrow end of a shoemaker's hammer. The prisoner was committed for trial. The woman Lewis, who was arrested with him, and who is charged with being in possession of stolen property, was again remanded.

The bathing fatalities of the week have been numerous. Mrs. David M'Iver, daughter-in-law of Mr. Charles M'Iver, the Liverpool manager of the Onward Company, and daughter of Mr. Ranken, a well-known Liverpool shipowner and merchant, and ex-chairman of the Mersey Docks and Harbour Board, has been drowned while bathing in the Menai Straits, opposite Min-y-Garth, one of the residences of Mr. M'Iver, close to Bangor. The deceased lady, who was married in 1863, had been staying with her husband and three children at the Menai Straits for the purpose of enjoying the bathing, a pursuit of which she was very fond.—On Tuesday evening Mr. G. Waugh, a barrister of London, was bathing in the sea between Dartmouth and Kingsbridge, in company with Messrs. Reynolds and Lucas, also barristers. Suddenly Mr. Waugh exclaimed, "I'm drowning," and disappeared instantly. His companions, knowing he was an excellent swimmer, thought he was joking; but he never reappeared, and his body was picked up off the Start.—A young man named Thomas Jones was drowned whilst bathing in Glynderris Pond, at Merthyr, on Saturday night.—On Monday morning, Mr. Westoby, a Wesleyan town missionary, who was staying at Withernsea, went out to bathe, and after being in the water a short time, was observed to struggle and sink. The melancholy scene was rendered more painful by the fact that Mrs. Westoby was an eye-witness of her husband's death.—Two young gentlemen, both sons of Mr. Charles Priestley, of the East Riding Bank, Malton, went to bathe in the river Derwent near Old Malton, and whilst so doing unfortunately lost their lives. The younger of the two was about nine and the other about eleven or twelve years of age. Two men were drowned on Saturday afternoon by the capsizing of a boat near the Isle of Sheppey. A third man was rescued in so exhausted a state that his life is despaired of.—Mr. Price

Davies, Kerry, Newtown, North Wales, has met with his death by drowning in the river Ithon, a tributary of the Wye.

Miscellaneous News.

GREAT NORTHERN HOSPITAL, CALEDONIAN-ROAD, N.—During the past week 1,447 applications have been attended to, including those of 463 new patients.

THE CAITHNESS ELECTION resulted in the return of Sir J. Sinclair by a majority of 72—the numbers being, Sinclair, 432; Traill, 360. Both candidates were Liberals.

FRAUD IN THE ADULTERATION OF SEEDS.—By the new Act, to "kill seeds," by destroying the vital power, or to "dye seeds," by colour, to give them the appearance of another seed, is punishable by a fine of 5*l.* for the first offence, and 50*l.* afterwards, with publication of the offender at his expense in newspapers.

KING EDWARD'S SCHOOL, BIRMINGHAM.—The Governors of King Edward's School have given notice to the Commissioners of the Endowed Schools Act, 1869, of their intention to prepare and submit to the Commissioners within twelve months from the 2nd August instant, the draft of a scheme relating to the above-named endowment.

A BICYCLE FEAT.—Lieutenant Paul Storr, R.N., of the Hove Battery Coastguard Station, near Brighton, left Brighton on a bicycle the other night at eleven p.m., and arrived in the yard at the Victoria Railway Station at eight a.m., on the following morning. Lieutenant Storr is the first naval officer who has travelled over this ground on the new species of locomotion.

UNIVERSITY ENDOWMENTS.—Dr. Neil Arnott has bestowed a donation of 1,000*l.* on each of the Universities of Glasgow and St. Andrew's, for the endowment of scholarships in connection with experimental physics or natural philosophy. Dr. Arnott had previously given a similar donation to the Universities of Aberdeen and Edinburgh. He also lately placed at the disposal of the Senate of the University of London the sum of 2,000*l.* to found a scientific scholarship in that University. Mrs. Arnott some time ago gave 2,000*l.* for Scholarships in natural philosophy to two ladies' colleges in London.

CHARITIES AND RATES.—A case arising out of a charity came before the Hammermith sessions on Saturday. Two of the sisters of the Nazareth Home, an institution for "Aged, Infirm, and Destitute Poor," were summoned to pay 31*l.* poor rates, levied upon a valuation of 372*l.* The parish authorities admitted the valuation was excessive, and they volunteered to reduce it one-third, and also to demand only one-third of the rate. Finally this was agreed to. One of the sisters pointed out it was very hard for them to pay poor rate at all.

ANOTHER AGGRAVATED MURDER IN IRELAND.—A farmer named Hunter, a Scotchman, living five or six miles from Newport, County Mayo, was shot dead near his own house at ten o'clock on Sunday night. He was driving home on a car, with his wife, son, and servant, and, finding some obstruction on the road, pulled up. Immediately an assassin came out and, lodging two pistol balls in his body, killed him instantly. The others of the party were uninjured. The motive of the crime is believed to be that the deceased was levying a decree on a tenant. Two men have been arrested on suspicion.

TORY LOYALTY.—It is amusing to note the ingenious methods which some of the rabid Tory clergy adopt to express their displeasure with their Sovereign for giving her assent to the Irish Church Bill. A Church paper states that by general consent the toast of "Church and Queen" is, in future, to be dropped at convivial gatherings where these reverend gentlemen are present and happen to have any influence; and one of them, it is added, has had recourse to "the pretty little Fenian trick" of turning the Queen's head "upside down when he has occasion to use a postage stamp.

THE VACCINATION QUESTION.—A public meeting was held on Monday evening in the Vestry-hall, Bancroft-road, Mile-end, to consider the present law of compulsory vaccination, Captain Campbell in the chair. Among those present were Mr. Edmond Beales, Dr. Pearce, Dr. Collins, Mr. R. B. Gibbs, Mr. Stephens, hon. sec. to the East London Branch of the Anti-Compulsory Vaccination League. Mr. Rymer proposed the first resolution, which recommended resistance to the law until repealed, and objected to the expenditure of the money of the ratepayers in prosecuting under the Act, and urged the guardians to resist the tyrannical dictation of the Poor Law Board and the Medical Department of the Privy Council. Mr. Haines seconded the resolution. The resolution was agreed to unanimously, and a committee was appointed to wait on the board of guardians, after which the meeting concluded with the usual vote of thanks.

THE EDUCATION CONTROVERSY.—The newly constituted Education League propose to hold their first annual meeting in Birmingham towards the end of the second week in October. The object of the League is to obtain a system of popular undenominational education with a compulsory provision. It is intended to hold an educational congress in Manchester, in November next, under the auspices of the society established a few days ago in Birmingham for the amendment and extension of the present system of national education. Similar gatherings are afterwards to be held in Edinburgh, Leeds, Liverpool, Aberdeen, Norwich, and Bristol. Compulsory attendance, larger grants from the Privy Council, a liberal conscience clause, the maintenance

of the present mode of school management, enforcement of sites for school buildings, and the extension of the half-time system, are among the main features of the scheme. The society has been established in opposition to the movement for a national system of unsectarian education.

COLONIAL EMIGRATION.—The Executive Committee of the British and Colonial Emigration Fund gave a good account the other evening of their labours during the last twelve months. Since June, 1867, the committee have received upwards of 15,000*l.*, including two munificent donations of 1,000*l.* from the Marquis of Westminster, 1,500*l.* from the Manufacturers' Relief Committee, and 900*l.*, being the balance of Lord Herbert's Emigration Fund. Four thousand persons have been sent out, and 9,000*l.* has been received since the conference this year at the Mansion House. There is at present a balance in hand of 987*l.* 16*s.* 6*d.*, to commence the work of next season. At the meeting at the Mansion House, at which the above interesting facts were reported, a letter was read from the Premier of Queensland, announcing that the Government there was engaged in passing an Act, by which important assistance will be rendered to emigrants from the home country. The Queenslanders intimate, in pretty strong terms, that they are opposed to any scheme of emigration intended merely to relieve English localities of paupers.

EARL SPENCER ON THE STATE OF IRELAND.—The banquet of the Royal Agricultural Society of Ireland was given last night, Lord Ventry presiding. The assemblage was large and influential. The Lord-Lieutenant, responding to the toast of "Prosperity to Ireland," congratulated the society on the successful show. Speaking of the condition of the country, he referred to the great improvement in houses and to the increased deposits in joint-stock banks, which represented twenty millions of savings made by the agricultural classes. These two points were indicative of a better state of things. There was a considerable increase of all kinds of stock except sheep. He referred to the Act for regulating contagious diseases among cattle, and the special clauses about pleuro-pneumonia, and strongly advocated the application of the same provisions to Ireland. The large increase of pigs this year was an evidence of greater prosperity among the labouring classes. He was anxious for the introduction of highly bred stock; still he advised his hearers not to allow the cultivation of the soil to decrease, but to extend it as much as possible. Tillage was backward in Kerry, and farmers should cultivate green crops and artificial grass. He deprecated large fences with dikes, seen everywhere, as indications of bad farming. Politics were excluded, but he could not avoid a reference to a subject occupying all minds—the land question. He knew the importance of encouraging mutual confidence between landlord and tenant, and he hoped the subject would be approached everywhere with a desire to secure fairness, impartiality, and justice. Those who wanted a satisfactory settlement of this difficulty should confine themselves to the practicable. He was confident the question would be settled in a way which would afford satisfaction to all. He congratulated them on the good harvest, and hoped it would be successfully gathered.

THE TRADES UNION CONGRESS AT BIRMINGHAM.—At the meeting of the Congress on Wednesday, the discussion turned upon the kind of legislation deemed necessary in reference to trades unions. Protection for the funds of these organisations was insisted on, and the importance of repealing the combination laws was also pointed out. Trades unionists, it was urged, claimed the right to persuade their fellow-men to join them, and if riot or assault followed, the present law was sufficient to deal with these offences. On Thursday the Conference was principally occupied with a debate on the limitation of the number of apprentices. Mr. George Potter and others argued that a restriction in this direction would promote a better quality of work, while Mr. Odger contended that if youths were prevented from learning trades, they would be driven into the ranks of unskilled labour, and might thus become paupers and criminals. Ultimately the meeting, by a small majority, carried a resolution to the effect that in trades where the supply of labour was in excess of the demand the limitation of apprentices was justifiable and fair, the number of apprentices being proportioned to the number of men employed to teach them. On Friday the Manchester delegate, who had made charges of partiality against Mr. Rupert Kettle in connection with his arbitration in the Manchester building dispute, somewhat tardily withdrew them. The greater part of the day was occupied in discussing the papers on Strikes and Lock-outs, Co-operation and Industrial Partnerships, read the previous afternoon. There was nothing in the debate calling for special mention, and at the end a comprehensive resolution was passed. Primary Education was the topic which occupied the rest of the sitting. The Congress terminated on Saturday. Amongst the subjects discussed at the final sitting was the direct representation of labour in Parliament. Complaints were made that matters of vital importance to working men did not receive the attention they deserved in Parliament, and it was recommended that efforts should be made to secure the election of representatives actually engaged in manual labour. It was further alleged that not only are working class interests ineffectively represented in Parliament, but also in the public press, and it was suggested that trades newspapers should be established. A resolution in favour of an international combination on the part of the working classes was adopted. The congress will hold its meeting next year in London.

Literature.

LORD AND LADY BYRON.*

It is due, we think, to the memory of a noble lady, as well as to the interests of society, that the "True Story of Lady Byron's Life," by Mrs. Stowe, printed in the current number of *Macmillan's Magazine*, should receive the widest possible publicity. Those who would have hidden the terrible facts which are described in the narrative are, no doubt, actuated by what seem to them to be good motives. They don't like a popular idol to be destroyed, or possibly they think that acquaintance with certain facts may have an injurious moral tendency. As for the idol, the less said of him now the better, and with regard to moral or immoral tendencies, or, rather, what are judged to be such, all that has to be said is that the knowledge of actual truth must be taken with all its apparent drawbacks, and that it had better be known than not known. Anybody whose mind can be perverted by the history contained in this "Story," must possess a mind that has already been perverted, and that is akin to Byron's own. And, this is equivalent to saying that he is little, if anything, superior to the devil himself. If this "Story" does not incline men to hate sin, scarcely anything on this side of the grave can have the power so to incline them.

The secret cause of the separation of Lord and Lady Byron has been a matter of intense interest for more than a generation. Mrs. Stowe tells how it was talked about in her earliest days, even in her remote New England village. Stories of all kinds have been current down to our days, and such as we have heard have been, on the whole, to the prejudice of Lady Byron. Not a month ago we were reading a biography of the poet prefixed to a very recent edition of his works, and there, as in all similar works, there is an endeavour to bias the reader's mind not against him, but against her. Society has taken the facts from Byron himself, and those with scarcely any question. So scandalised was England by the actual life of the noble lord, that when his wife left him there was an expression of vehement indignation at his conduct; but when his body was brought to England to be buried, all sentimental London was in tears, and words hard enough for the wife could scarcely be found. From that time, excepting amongst those who intimately knew of her lofty and gentle life—such as Miss Martineau, Mr. George Macdonald, and Mrs. Stowe—the current of opinion has set against her. What the Countess Guiccioli said in her memoirs had already been believed throughout England. The shameless mistress of a shameless man gave as the reason of the separation that the man and wife were of incompatible natures. "Her jealousy," she says, "was extreme." She was cold. She could "reason without being reasonable." She quitted his house of her own accord. She threw him off. She remorselessly consigned him to the Fates. Moore—poor toady Tommy Moore—summed up the question satisfactorily to his own mind and that of the public, by saying, "With respect to the causes that led to the separation, it seems needless, with the characters of both parties before our eyes, to go in quest of any thing remote, or mysterious reasons to account for it." And so when the Countess's Memoirs appeared, we were told by the critics that he had done well. "She knew Lord Byron more than most, almost more than all." She gives "facts" in his justification, and once again she casts over us the "mystic spell." And then we are told of "his affectionate and impulsive" nature, the generosity and nobility of his disposition, the utter freedom from all envy, the "contempt of meanness, the chivalrous disposition," and so on. How men who wrote such as this—and such as this was written by almost all the critics—must now tingle with shame! This paragon, Mrs. Stowe tells us, was separated from his wife because he was living in incestuous connection with his own half-sister Augusta, by whom he had a child; that he wished Lady Byron to connive at this connection, turned her out of his house five weeks after her baby was born, because she would not have it; and, then, when he found that his damning secret was safe with her, tried to justify himself to the world by caricatures of as he called it, her prudery, and denounced her as "a 'moral Clytemnestra.'" What a "chivalrous" nature! What a "contempt of meanness"!

This is the substance of the story which Mrs. Stowe tells in her own eloquent language. She gives, first, the general impression of society as respects Lady Byron, illustrating her state-

ments by reference to her own experience, to the works of Madame de Staël, of the Ettrick Shepherd, of Moore and others. Byron had fascinated all these, and by the power of that fascination had made them believe as he wished. After his separation, and his knowledge that she would not publish his infamy, he began in "Don Juan" to sneer at her. Mrs. Stowe quotes from this work the characters of Donna Inez and Don José, which have always been known to be his own portraits of himself and his wife. He drew other portraits of her, notably that in the character of Aurora Roby, one of the most exquisite pictures of a pure English girl in the English language. But he could follow this by a ribald caricature of "Miss Millpond," the only excuse for which is the supposition that it was written under the influence of gin. After this, we have the story of the courtship and marriage. She, who had once refused him, on a second offer accepted him with a full love and devotion which lasted even to the end of her own, and long after the period of his life. She brought him two splendid fortunes, the most splendid being herself. She was hardly married when she knew something of what she had done. In the carriage which took them "home," as it is called, he broke forth in paroxysms of language descriptive of himself, ending by "You might have saved me from this, madam! You had it all 'in your own power when I offered myself 'to you first. Then you might have made me 'what you pleased; but now you will find that 'you have married a devil.' And she did find so, but yet, persistently and to the end, through cruelty, injustice, vituperation, and calumny, was of conviction, that after all he was an angel, and that the good would triumph—here or hereafter—over the bad. The way in which she met the terrible revelation is thus described by Mrs. Stowe:—

"But there came an hour of revelation—an hour when, in a manner which left no kind of room for doubt, Lady Byron saw the full depth of the abyss of infamy which her marriage was expected to cover, and understood that she was expected to be the cloak and the accomplice of this infamy.

"Many women would have been utterly crushed by such a disclosure; some would have fled from him immediately, and exposed and denounced the crime. Lady Byron did neither. When all the hope of womanhood died out of her heart, there arose within her, stronger, purer, and brighter, that immortal kind of love such as God feels for the sinner—the love of which Jesus spoke that makes the one wanderer of more account than the 'ninety-and-nine that went not astray.' She would neither leave him nor betray him, nor yet would she for one moment justify his sin. And hence came two years of convulsive struggle, in which sometimes, for a while, the good angel seemed to gain the ground, and then the evil one returned with sevenfold vengeance.

"Lord Byron argued his case with himself, and with her, with all the sophistries of his powerful mind. He repudiated Christianity as authority, asserted the right of every human being to follow out what he called 'the impulses of nature.'

"Lady Byron, though slight and almost infantine in her bodily presence, had the soul not only of an angelic woman, but of a strong reasoning man. It was the writer's lot to know her at a period when she formed the personal acquaintance of many of the very first minds of England; but among all with whom this experience brought her in connexion, there was none who impressed her so strongly as Lady Byron. There was an almost supernatural power of moral divination, a grasp at the very highest and most comprehensive things, that made her lightest opinions singularly impressive. No doubt this result was wrought out in a great degree from the anguish and conflict of these two years, when, with no one to help or to counsel her but Almighty God, she wrestled and struggled with fiends of darkness for the redemption of her husband's soul.

"She followed him through all sophistical reasonings with a keener reason. She besought and implored, in the name of his better nature, and by all the glorious things that he was capable of being and doing; and she had just power enough to convulse and shake and agonise, but not enough power to subdue."

This struggle continued for two years. For two years this angel-woman shared the same roof with her husband's sister-mistress, striving with him so that he should conquer his evil; entreating, praying, hoping, believing, and leaving at last, only when she was turned out by himself, but with the condition on her part that if he did not give up his incestuous life she would tell the world the cause of her leaving.

We know now, and now for the first time, how true a picture of himself Byron has drawn in his "Cain" and "Manfred," where his own domestic circumstances are pictured to the life, and with them the state of his own passions, his guilt, his agony, and his despair. But much as he seems to have felt in this way, he glossed it all over, and palmed various tales upon his different Venetian mistresses, as well as upon the one to whom he was most constant—the Countess who has lately given us his memoirs. Oh! he was a "chivalrous" man; and this chivalrous man, whose debts his wife had paid over and over again in the brief years of their wedded life, took her money with him to the continent, and, having nothing of his own, spent it amongst prostitutes, and then reviled her!

What was really the sort of woman whom

Lord Byron thus cast off? We lately referred to Miss Martineau's description of her. Mrs. Stowe says:—

"Lady Byron never doubted his salvation. Always and ever before her, during the few remaining years of her widowhood, was the image of her husband, purified and ennobled, with the shadows of earth for ever dissipated, the stains of sin for ever removed. 'The angel in him,' as she expressed it, 'made perfect, according to its divine ideal.'

"Never has more divine strength of faith and love existed in a woman. Out of the depths of her own loving and merciful nature, she gained such views of the Divine love and mercy as made all hopes possible. There was no soul of whose future Lady Byron despaired. Such was her boundless faith in the redeeming power of love.

"For the few years after his death, the life of this frail, delicate creature upon earth was a miracle of mingled weakness and strength. So frail in body was she that she seemed always hovering on the brink of the eternal world, yet so strong in spirit and so unceasing in carrying on her various ministries of mercy.

"To talk with her seemed to the writer of this sketch the nearest possible approach to talking with one of the 'spirits of the just made perfect.'

"She was gentle, artless, approachable as a little child, with ready outflowing sympathy for the cares and sorrows and interests of all who approached her; with a naive and gentle playfulness, that adorned, without hiding, the breadth and strength of her mind; and, above all, with a clear divining moral discrimination, never mistaking wrong for right in the slightest shade, yet with a mercifulness that made allowance for every weakness, and pitied every sin.

"There was so much of Christ in her, that to have seen her seemed to be to have drawn near heaven. She was one of those few friends from whom absence cannot divide, whose mere presence in this world seems always a help to every generous thought, a strength to every good purpose, a comfort in every sorrow."

The tale which is now told is one of the most tragic and affecting tales that has ever been told in human history. While we read it with horror, we read it also with satisfaction. It was right that the reputation of the righteous should be justified and that the name of the wicked be consigned to detestation. How Lady Byron could still, and to the end, love her husband, is one of those mysteries which is even more inexplicable than that of her separation has hitherto been. Part of that love sprang from a woman's idealisation and part from theological belief. She always thought that the good would conquer the bad, the angel the devil. So Mrs. Stowe found from the interview with her, in which these facts were disclosed. But society is not obliged to have her sympathies. By it Lord Byron's name must be judged to be that of an utter outcast. Any woman who, with a knowledge of the facts of his life, henceforth takes up his works, will be considered to be a tainted woman. No man dare, in future, express admiration of them. A reputable publisher will scarcely publish them. This course society is obliged to take for its own defence, and will take it instinctively. The rest must be left to Almighty wisdom and love.

"THE TRUTH AND THE CHURCH."

Mr. O'Connor, whose carefully-reasoned and sound work on the doctrine of justification by faith, we noticed some while since, meets us again with some ten quiet essays to which he gives the title of "The Truth and the Church." There is no preface to this little volume, and scrupulous care seems to be taken, from the beginning to the end, to avoid any direct reference to the purpose of its publication, but no one can read many of its pages before they are aware why they were written. The book is a word in season. In the most reverential spirit, and with scholarly accuracy of style, topics are touched which those who still believe in *Truth* will hail with new hope, and any who may have been disheartened by the disestablishment and disendowment of the Church might read with profit. All things are not about to be dissolved. Many things have been shaken, but "this signifieth the removing of those 'things that are shaken, as of things that are 'made, that those things which cannot be shaken 'may remain.'"

Without any formal acknowledgment, Mr. O'Connor has fallen back on the Sermon on the Mount, making it the basis of most of his essays. He has discovered new treasures in this exhausted and inexhaustible mine, where those who have been beggared through the scepticism, or cowardice of the day, may readily enrich themselves with fresh faith and fresh hope. After an introductory essay on "The Kingdom of God and the Kingdom of Christ," in which there is much careful drawing, he proceeds, without any upbraiding or exhortation, to notice our Lord's teaching respecting poverty and riches. Distinguishing between riches, and trust in riches, and insisting on the proper

* *The Truth and the Church. Essays by the Rev. W. A. O'Connor, B.A. Trinity College, Dublin. Author of "Faith and Works." (London: Simpkin and Marshall, 1869.)*

* *Macmillan's Magazine, September, 1869.*

characteristics of the poor, simplicity and trust, he argues that our Lord's statements referred specially, if not exclusively, to those of His followers who were called to ministerial discipleship. He believes his position to be supported by the general tenor of the New Testament, and that we have the very significant two-fold fact that whenever an interdiction is laid on temporal possessions, it is contained in an address to persons officially commissioned to preach the Kingdom of God; and that whenever persons officially commissioned to preach the Kingdom of God are addressed, the instructions contain an interdiction on temporal possessions. After quoting sundry and divers texts, Mr. O'Connor says (p. 32:—)

"These passages not only establish beyond question the fact that the accumulation of wealth was on all occasions, and in express terms, forbidden to teachers of the Gospel; but they also, by the difference between the instructions given by Jesus to the surrounding company, and those given to the disciples, and again between those given by St. Paul to 'the man of God,' (comp. 2 Tim. iii. 17), and those furnished by him for 'the rich in this world,' confirm expressly the inevitable inference that Jesus, in the case of ordinary Christians, does not interfere with the laws that govern the acquisition of wealth, that He has only enunciated to them principles fixing its right use and value, and that He presented to His disciples, in the first ages of His Church, the duty of exhibiting by their examples how personal dignity, worth, and happiness of the highest kind may be attained by those wholly destitute of it. And the importance of this division of duties, as a matter of Bible interpretation, is far greater than the obviousness of the distinction involved might lead one to suppose. While the maxims in the New Testament concerning riches were assumed to be addressed to all persons alike, it is hard to say whether more harm was done by violent efforts to force the language of Scripture into agreement with the wants of the community, or by the effects produced on those who, seeing the dishonesty of such efforts, tacitly surrendered the religion of the first Christians as superseded by the world's progress. All difficulties and dangers of this kind are avoided by simply noticing that the prohibition against wealth uttered by Jesus was intended only for His immediate disciples, whose trust in Him would be injured by even that justifiable amount of reliance which wealth attracts from those who possess it,—the exclusiveness of whose service would not admit of the slightest intermingling with the service of mammon."

Arguing that the disciples were strictly commanded to remain poor, and that actual poverty was the human foundation on which the spirit and temper that rendered them possessors and proclaimers of the reign of God was built, Mr. O'Connor gives us one of his careful comments on disputed passages of Scripture:—

"The only doubt attempted to be thrown on the otherwise unquestionable fact—obvious from the contents of the discourse, and confirmed by the parallel passage (Luke vi. 30; vii. 1), that the Sermon on the Mount was addressed to disciples only, is founded on the words *ἡ γὰρ διδασκαλία ἀπὸ τοῦ* (Matt. vii. 29) in apparent reference to *ὁ δὲ Ἰησοῦς* in the preceding verse. But *ἀπὸ τοῦ* is frequently used in the Gospels absolutely, just as we sometimes use the word 'they' or 'people.' Comp. Matt. viii. 4; Mark i. 39, 44; xiii. 9; Luke v. 14, 17, 30; xviii. 7; Acts iv. 5. The singular *ἀπὸ τοῦ* is used in a very similar manner—*ἐπὶ ψαλμοῦς ἐστὶ καὶ ὁ πατήρ* (John viii. 44)—'Because he is a liar and the father of one.' "*ἡ δὲ διδασκαλία ἀπὸ τοῦ* refers to the general mode of teaching practised by Jesus. 'He taught people'—'He taught.' If any person still insists on an antecedent for *ἀπὸ τοῦ*, it may be found in the connection of the direct narrative in *ὁ μαθητὴς* (v. 1)."

Meekness is regarded in the next essay as great a *sine quâ non* as poverty. And the inheritance of the earth, which has been so variously interpreted, is proved to be the possession of the hearts and understandings of men by our Lord's doctrines and opinions. Meekness is thus distinguished from lowly-mindedness, p. 64:—

"Lowly-mindedness is the result of circumstances or natural temper only, meekness is exerted on principle, and in obedience to a command. Lowly-mindedness is the actually having a low estimate of one's self, while meekness is rather self-forgetfulness in the absorbing office of recommending the truth and influencing others. Pride exalts itself, humility lowers itself, meekness has no thought about self. The proud man resents an injury, because it is an offence to his personal dignity. The humble man bears it patiently, because he does not consider himself worthy of better treatment. The meek man does not feel the injury, sees only the moral wrong in it, and is concerned about the best method for its correction."

Ecclesiastical history seems to have written the explanation of this promise made by Jesus to His disciples. Christianity gains on the world only so far as there is meekness in its ministers. It fails when they are clad in pride and power. The disciple who aims at the conviction and conversion of the world, must remember that most men consider that they have been wronged out of their fair proportion of happiness, and that they are intolerant of those Christian teachers whose earthly prosperity is too apparent in their life and conversation. Each Church, while poor, humble, and persecuted, or while using its wealth or influence with meekness, succeeds in gaining adherents. When power, or wealth, or learning, or natural attainments produce pride, the inheritance is lost.

Another hindrance to the progress of the

Truth is one that is almost as conspicuous in our own day as in the time of our Lord. Class righteousness is one of the characteristics of the Christian, as it was of the Jewish, Church. Our religion, to a great extent, is a mere accompaniment of our respectability, and not the outgrowth of individual holiness. And the church has looked down upon the world much in the same way as the Scribes and Pharisees regarded the publicans and sinners. The fourth essay, on "Class Righteousness," is an attempt to explain the circumstances which awakened the pity and indignation of our Lord; and Mr. O'Connor, while confining himself to the condition of the religious world in our Lord's day, draws a picture in which we cannot but perceive a marked resemblance to our own.

Amongst other original renderings of Scripture records, we notice the following:—

"John the Baptist had no clear perception of the spiritual character of the Messiah. His chief thought about Him was, that He would reward virtue and punish vice, and establish His kingdom with power upon earth. Accordingly, when he lay in prison for the fearless discharge of his duty, and was in danger of death, and when he heard from thence of the wonderful works of Jesus, he expected that this superhuman power would be exerted on his own behalf. As time advanced, and no help came, he grew impatient and doubtful. He sent two of his disciples to ask Jesus if He were really the Messiah or not (Matt. xi. 2). It seemed strange to him that the Deliverer should be near, while he languished in a dungeon. The reply of Jesus seems only to add to the perplexity of the occasion. The blind, He says, receive their sight, the lame walk, the deaf hear, the dead are raised, and the Gospel of the kingdom is preached to the poor; all the ills of nature are relieved, even the disparities of society are consoled with a brightened prospect, but man's injustice to his fellow-men is not repaired, innocence is not protected, cruelty and tyranny are not punished. Death and disease are overthrown, but Herod remains a king, with power to take vengeance on those who rebuke him. The deaf and lame are healed, but John must continue a prisoner till a violent death sets him free. So it is in the kingdom of Christ. . . . and 'Blessed is he that shall not be offended in me.'"

The error of John seems to have arisen from his imperfect apprehension of the kingdom of Christ. He thought it was of this world, bringing security and prosperity to its subjects, and defended in its material interests by the power of heaven. The reign of righteousness is more godlike than the reign of power, and so one holding in it a ministerial office inferior to that which John held under the law, is greater than he, because of the greater glory of the dispensation to which he belongs.

The same quiet tone is preserved throughout, and the book is full of independent and clear thought. After reading these essays, many whose hearts may have failed them for fear, or who have become weary in well-doing, will have fresh hope for the Church and fresh faith in the Truth.

THE "CONTEMPORARY REVIEW."

A better number of the *Contemporary Review* than the present one has seldom been issued. Dr. Maziere Brady opens it with an article on the prospects of the Disestablished Church in Ireland, a good part of which, however, is rather incongruously devoted to a critical *résumé* of the debates in the Lords, in the course of which Dr. Brady extols the "enlightened liberality" of the seven bishops who voted for concurrent endowment. The writer is a supporter of disendowment and disestablishment, and ought to know that this liberality was so very enlightened that if it had been shared by many others, the Bill would have been lost altogether—to secure which result was probably the object of the seven bishops. Touching upon the subject of the essay Dr. Brady goes on to recommend the system of commutation. Looking at the small number of Episcopalians in many parishes, he shows how expedient it would be to amalgamate many of the benefices, thus reducing the number of clergymen and adding to the average of clerical incomes. Of this we have no doubt, but we have less faith in the writer's statement and recommendation respecting glebe-houses. "Dr. Brady says that, 'part of the surplus obtained under the Irish Church Act will be assigned as a fund to provide loans to the various religious denominations for the purpose of building or purchasing glebe-houses, 'mansees, or glebes.' Dr. Brady considers this proposed scheme 'complete and satisfactory.' But this is the first time we have heard that the money for this scheme is to be provided out of the Irish Church surplus. Bad in itself, it would, in such a case, be still worse, for it would be utterly contrary to the expressed policy of the Government. After this the writer wanders into past history, and gives signs that he has written himself out upon this question. A good paper on the title of his article is greatly wanted, but Dr. Brady, for once, furnishes nothing worth reading."

* The *Contemporary Review*, September. (Strahan and Co.)

This, however, is the only inferior paper in the present number. Very good, for instance, is one that follows it, on the "Training of the Imagination," by Mrs. Davies. Apart from its decided originality, this article is of considerable practical value. Starting with the fact of the universality of the imagination, the writer shows not only that it is universal, but how it enters into every sphere of daily life, and how it is the force which, to a great extent, makes character. This is one of the freshest essays that we have read for a long time. We turn from it with considerable curiosity, to see what the Dean of Canterbury has to say of Cathedral Reform. The paper opens well:—

"Whatever may be the ultimate effects of the legislation of July, 1869, on the Church in England, there can be no doubt that the passing of the Irish Church Bill indicates, and at the same time inaugurates, a new phase of the national mind in regard to ecclesiastical matters. This position will possibly be conceded by persons assigning to the change widely differing characters. While some view it with aversion and alarm, others see in it a fuller recognition than we have yet witnessed of the true principles on which the Church in our land needs to be reformed. They are willing to believe that for the future we shall deal with practical Church questions more on their own merits, and less by reference to precedent; more as the wants of our own time require, and with less anxiety not to disturb the arrangements of ages other than our own."

The Dean justifies the exceptional position of the cathedrals, but does not justify their present constitution. He describes how they are governed, and submits that the arguments in favour of the present status of the canons signally fail, and that the present constitution is a hindrance to the work of the Church. He would abolish the capitular system, and with it the extra-diocesan position of the cathedrals, and make them "part of the ordinary machinery of the diocese, under the direct 'superintendence of the bishop.' That is to say, the Dean would restore them, to some extent, to what they were. This broad recommendation involves many others. What, for instance, is to be done with the Dean? This Dean, as we should expect, is very candid upon this point. The present office he considers to be practically useless; but still, he would retain it with modifications of income and duty—in other words, he would give the dean more to do and less for doing it, increase his work and at the same time decrease his pay. We have always looked upon Dr. Alford as a model dean, and now we are sure that we have been right. And the resident canons? Why he would suppress them altogether, and give their place to two archdeacons as working officers of the Church. Various minor recommendations follow, one of the most important of which is the utilisation of surplus cathedral funds for parochial purposes. As nearly all the funds would be surplus, there can be no question that this would really and at last utilise the cathedrals. It is to be imagined that the bishops contemplate early legislation upon this subject, but we doubt whether they will adopt so radical and therefore useful a scheme as that which Dr. Alford has set forth. No reform can be imagined to proceed from such a quarter which does not leave abuses behind, and such as are sure ultimately to be fatal to existence itself.

The remaining papers in the *Contemporary* are as varied as they are interesting. Mr. Hayman very ably defends the antiquity of the Homeric Poems, and Mr. Trotter contributes a good paper on "Tree and Serpent Worship," based upon Mr. Fergusson's book. Mr. Trotter concludes that all is as much a matter of guesswork as it was; that serpent worship, in all likelihood, rose out of the corruption of a higher worship—which is a very safe theory—and that it has no connection with tree-worship. Mr. Dawson, in "The Church in the Navy," gives us many instances of the beautiful piety that is often to be found amongst the officers and men of the Naval Service, but he criticises with great severity, and certainly with large information, the management of the religious services by the Lords of the Admiralty. The Naval Church, owing, as he considers, to bad management, has little to boast of in its more spiritual achievements. He does not, however, consider it altogether a failure, and therefore does not advocate its "disestablishment and disendowment." He advocates, instead, a naval Bishop! After that we have nothing more to say. A tenderly-written article on "Religious Poetry" and "Scientific Criticism" closes this number. The writer gives high but discriminating praise to Miss Greenwell, Miss Waring, and Miss Havergal, three of the latest contributors to religious poetry. It is a wise remark, in this connection, that "at such a time as ours it is 'only to be expected that the work of restoring' and confirming a too sorely-tried faith by 'hymns and psalms and spiritual songs should 'be most successfully done by women or by 'feminine natures.'"

BRIEF NOTICES.

Constitutional Progress. Seven Lectures Delivered before the University of Oxford. By MONTAGU BURROWS, M.A. Chichele Professor of Modern History. (London: Murray, 1869.) The title of this book has been given, rather as expressing the idea which runs more or less through each Lecture, than as describing any connection between them. The Lectures were prepared chiefly for students in the Honour School of Law and Modern History. Most of them are attempts to give a compendious view of large subjects, which could not be treated as a whole in a course of Terminal Lectures extending over only short historical periods. The first Lecture was given as long since as 1863, and the third and fourth Lectures have been before published, and the sixth Lecture appeared in *Blackwood's Magazine* for March, 1868. Throughout the Lectures the extreme importance of the connection of Church and State is amply recognised, and by a reference to history, attempts are made to point out the means of retaining that connection. Mr. Burrows is of opinion that the time has passed when theories of the relations of Church and State could command attention. Speaking of Warburton, Paley, Coleridge, Arnold, Gladstone, and Lord Macaulay, he says (p. 88):—

"None of their contributions have been without value; but their way of dealing with the subject was, it may be thought, rather suited to a past than to the present generation. Rightly or wrongly, we are learning to look more to facts than to theories, and to inquire into the history of what we see around us rather than to rest satisfied with philosophical discussions. We are learning to recognise that a thing which we have inherited from a remote period stands on a footing which does not admit of our considering it sufficiently treated when merely dealt with as an open question, or put before us as a matter of choice whether we shall accept it or not. . . . Few would now be willing to forget the lessons of all history, and exclude the establishment of religion from the prime functions of government. Few take so false a view of morality, the only basis and bond of government, as to suppose that it can exist without a faith; few believe that such a faith can lay a firm and permanent hold on the various elements, rich and poor, of a widely scattered society, without the assistance of the State. Few would now consider it a sufficient argument to point out that a railway company, a club, or a joint-stock bank, perform their functions without any agreement on religious matters, or that because it may happen that two portions of an army can combat in unison, although of different creeds, that therefore a nation as a whole must be considered free from all responsibility for the faith of those who compose it. We may indeed have been slow in learning lessons of toleration, but the most tolerant do not find themselves obliged to give up the position that the public recognition and support of the Christian religion, as taught by the Church, is the best possible condition for a nation, and that all which falls short of it is a deterioration, a condition to be deplored, a condition to be delayed as long as possible, if it is still possible to save the principle upon which alone a Church Establishment can be properly retained. When we hear such a deformed and really unnatural position as that of an organised State without an established religion, not excused on the ground of untoward circumstances, but held up to admiration as theoretically superior to all others, we are irresistibly reminded of a certain ancient fable about a fox that had lost its tail."

This quotation will serve as a specimen of the style and bearing of the Lectures.

The Substitution of Similars, the True Principle of Reasoning Derived from a Modification of Aristotle's Dictum. By W. STANLEY JEVONS, M.A. London, Professor of Logic in Owen's College, Manchester. (London: Macmillan, 1869.) In this small treatise the author brings his contribution to logical science. All acts of reasoning he considers to be different cases of one uniform process which he describes as "The Substitution of Similars." By this phrase he expresses that familiar mode in which we continually argue by analogy from like to like, and take one thing as a representative of another. The chief difficulty consists in showing that all the forms of the old logic, as well as the fundamental rules of mathematical reasoning, may be explained upon the same principle, and it is to this difficult task that Mr. Jevons has devoted the most attention. The new and wonderful results of the late Dr. Boole's mathematical system of logic appear to develop themselves as most plain and evident consequences of the self-same process of substitution, when applied to the primary laws of Thought. If Mr. Jevons' notion be true, a vast mass of technicalities may be swept from our logical text books, and yet the still remaining part of logical doctrine will prove far more useful than all the learning of the schoolmen. In English the dicta of Aristotle are usually stated somewhat as follows:—Whatever is predicated affirmatively or negatively of a whole class may be predicated of anything contained in that class. Or, as Sir W. Hamilton more briefly expresses them, *What pertains to the higher class pertains also to the lower.* Mr. Jevons must be consulted by our readers themselves as to the reasons which have led him to adopt his modification. *Whatever is known of a term may be stated of its equal or equivalent; or in other words, Whatever is true of a thing is true of its like.*

The Idylls and Epigrams commonly attributed to Theocritus; with English Notes, by HERBERT SNOW, M.A., Assistant Master at Eton College, and formerly Fellow of St. John's College, Cambridge. (Oxford: Clarendon Press, 1869.) With very few differences, Mr. Snow has followed Paley's text in the Idylls, and the text of Meineke in the Epigrams. His notes are

illustrative rather than critical, being written for boys in the higher forms of schools. He has not attempted to decide the genuineness of those Idylls which have been declared unworthy of the Syracusan poet, nor does he offer any conjectures for the emendation of the text, but he has given some very valuable preliminary remarks on the life and writings of Theocritus, and has added, in an appendix, some translations into English verse. The 19th Idyll, a gem attributed to Bion rather than to Theocritus is thus rendered:—

"Thievish love once plundering
Honeycomb from hive to hive,
Felt a bee's unkindly sting
Sharply wound his fingers five:
See him blow to ease their pain!
See him dance and stamp again!
Shows he now to Venus, railing,
What his swollen limb is ailing.
'See,' he cries, 'albeit so wee,
See how cruelly wounds the bee!'
Smiling answered him his mother,
'Thou thyself art such another:
Of thy tiny venom'd dart,
Think how cruel is the smart.'"

Hints towards Latin Prose Composition. By ALEX. W. POTTS, M.A., Head Master of the Fettes College, Edinburgh. (London: Macmillan, 1869.) Those engaged in classical teaching seem to be unanimously of opinion that composition in Latin prose is not only the most efficient method of acquiring a mastery of the Latin language, but is in itself a valuable means of mental training, and an admirable correction of some of the worst features in English writing. Still in England but little has been done to supply learners with a correct theory. Verbal accuracy has received more attention than form, and activity has been shown principally in the compilation of books of exercises. On the other hand, Germany has produced many works, and Mr. Potts acknowledges his obligations to Heinichen's "Lehrbuch der Theorie des Lateinischen Stils." In these "Hints" an attempt is made to give students, after they have mastered the ordinary syntactical rules, some idea of the characteristics of Latin prose and the means to be employed to reproduce them. Recourse to the original sources and study of the master-pieces of Latin prose is the only true means of acquiring a real power of composition in Latin. The peculiar prominence given to directness of expression, is thus defended:—In directness lies the basis of everything Roman; for example, we are all more or less acquainted with the celebrated Roman roads, either from actual observation, or from the description of others. If not, the engineering terms in Latin will tell us much on the subject. The Romans were not content with "making a way." They *munierunt viam*, and produced an *agger viæ*. This suggests at once a greatness of purpose, a solidity and magnificence of execution. There would be beyond this much, no doubt, to attract the eye of the traveller, and excite his admiration. As he proceeded in the straightest possible line over hill and valley, he would meet here with an expensive view, here be charmed by a wood, a river, a fertile plain, and other delights of varied scenery. He would feel, however, that all these were but accidents of the main design. The engineer had been in search neither of the charming nor the beautiful. These fell in his way naturally, but the one object before him was directness and facility of communication. So it is with Latin prose: as you read, you meet with a great variety of grand and imposing effects; you admire the author's command over the resources of language and the mechanism, so to say, of expression—you meet with much that is perfect in execution, and much that is delightful and beautiful; but you feel that the author neither started in quest of the beautiful, nor abandoned himself to the capricious suggestions of fancy. The purpose has been practical throughout, and the surroundings are varied and beautiful, and the execution delightful; because nature has willed that through them should lie the directest and surest way to the object in view. This analogy Mr. Potts owes to Professor Lübke's "History of Art." The "hints" show great critical power, and they will economise much time and will save much trouble.

The Apostolical and Primitive Church, Popular in its Government and Reformed in its Worship. By LYMAN COLEMAN, D.D., Professor in Lafayette College. (Edinburgh: A. & C. Black, 1869.) The first edition of this manual on Prelacy and Ritualism was published more than twenty-five years ago, when it was prefaced with an introduction by Neander. It is now carefully revised and adapted to the discussions of these days.

Discourses on Redemption. By Rev. STUART ROBINSON, D.D., lately Professor of Church Government and Pastoral Theology at Danville, Kentucky. Second edition. (Edinburgh: T. and T. Clark, 1869.) Dr. Robinson has taken the opportunity afforded him by the publication of this fresh edition to append a note on "The Scripture Argument for the Sabbath" to his third discourse. He gives this reason:—"The recent mournful defection in the Church of Scotland to thoroughly rationalistic views of the obligation of the Mosaic law in general, and its law of the Sabbath in particular, having occurred since the discourse on the Gospel covenant and worship of the lost Eden was written; and having awakened a fresh interest in the discussion of the Sabbath question, the author presumes it may not be unacceptable to his readers if he shall append to this paragraph touching the Eden

"Sabbath at least a reference to some views in this volume which seem singularly to have anticipated the new ground upon which Dr. Macleod proposes to void the authority of the fourth commandment in the Christian Church—viz., the fact that the Sinai revelation was in the nature of a covenant transaction with Israel, and therefore passed away with the Mosaic dispensation, save in so far as its precepts were of universal moral obligation anterior to and independent of the revelation of Sinai."

The Popular Educator, a Complete Encyclopedia of Elementary, Advanced, and Technical Education. New and revised edition. Vol. 3. (London: Cassell.) We do not envy the students of this re-issue. The paper is so wretchedly thin, and the printing so very uneven, that when, as it frequently happens, a page is backed by a heavy woodcut, it is well nigh illegible. It seems to be a pity that books so easy to buy should be so difficult to read. Possibly the pursuit of knowledge may be made too pleasant.

Popular Drawing Copies. (London: Cassell.) The subjects of these copies are not only chosen wisely and carefully drawn, but they are well printed on good paper.

The Pilgrim's Progress in Words of one Syllable. By MARY GODOLPHIN. (London: George Routledge and Sons.) A good text book for teaching adults the art of reading.

Hints and Thoughts for Christians. By the Rev. JOHN TODD, D.D. *Nuts for Boys to Crack.* By same author. (London: Bembrose.) These are reprints of two of Dr. Todd's works, which are published with the author's sanction.

The Poems of Uhland. Translated into English Verse, with a Short Biographical Memoir of the Poet. By WILLIAM COLLETT SANDARS. (London: William Ridgway.) Uhland is too well known to English readers to need any introduction on our part. For purity of sentiment, delicate fancy, and grace of diction, he is a universal favourite. Mr. Sandars has given a capital translation of selections from his works. A brief and good biographical memoir precedes. Mr. Sandars has done what should always be done when the life of an author precedes his writings. He has given the dates of composition of the different poems. The following is a specimen of Uhland's charming style, and of Mr. Sandars's success as a translator:—

"HOW THE WORLD RUNS.
"1807.

"Across the mead at eventide
My path doth ever lie:
She to her summer-house hath hied,
And peeps as I pass by.
Of fixed appointments have we none,
'Tis but the way the world doth run.
How first it chanced I cannot guess;
I kiss her every day,
I ask no leave, she says not yes,
But still she says not nay.
When lip on lip so eager lights,
Why should we pause in our delights?
The breeze that with the rosebud sports,
Asks never, Lovest thou me?
The rose, which pearly dew drop courts,
Says never, Give to me!
So I love her, and she loves me,
Yet neither says, I love but thee."

The Revelation of Law in Scripture: considered with Respect both to its Own Nature and to its Relative Place in Successive Dispensations. The Third Series of the Cunningham Lectures. By PATRICK FAIRBAIRN, D.D., Author of "Typology of Scripture," &c. (Edinburgh: T. and T. Clark.) The tone and spirit of this volume are admirable. The lectures are carefully elaborated, the arguments and Scriptural illustrations seem to have passed each one under the author's strict scrutiny; so that besides unity of purpose in the lectures as a whole, we mark the conscientiousness that has sought to verify each separate statement. And yet the volume is very unsatisfactory. We should have been glad of a precise definition of law, rigidly adhered to throughout the discussions; for perhaps no theological term is used more vaguely in common speech than this. Dr. Fairbairn appears not to distinguish in his reasoning between constitutive and preceptive law. He affirms concerning the Mosaic Law what is only true of the constitution of humanity. We are glad to see the broad Evangelical character of Dr. Fairbairn's theology, but he seems to us to have put this into the Levitical legal system rather than to have found it there. What Dr. Fairbairn, a student of the Gospel, with faith and convictions drawn from it, and the spiritual perceptions it imparts, may discover underlying the law, is a very different thing from the letter of the law. And the letter of a precept is the precept; "the law is not made for a righteous man," with his delicate sensitiveness of conscience, "but for the lawless and disobedient." For example: Dr. Fairbairn says that the laws which held men responsible for injury done by their acts of inadvertence and rashness, "as by kindling a fire which spread into another's vineyard, or by keeping open a pit into which an ox fell," for injury done by them in a sudden outburst of passion, or injury occasioned by the vicious propensities of their cattle, did so on the ground that the men failed "to do within their proper domain" the kind and considerate part of love to those around "them." The fact is, that these laws were necessary for the protection of property, and proceeded on the basis that a man is responsible for his deeds and for acts

done by cattle in his possession. Some one must sustain the damage; who should sustain it but the author of it, or the possessor of the animal that caused it? We have laws analogous to these in our statute-book; all civilised nations must needs have them. To say that English law holds a man responsible "for failing to do within the proper domain the kind and considerate part of love," is ludicrously transcendental. The Scriptures of the Old as well as of the New Testament appear to us to use language about the insufficiency of the Law very much stronger than any which Dr. Fairbairn uses, or, indeed, with his lax use of the word Law, can use. His tendency is continually to identify the Law with that whole system of Divine discipline of which the Law is but a part. Want of definition is the conspicuous fault of the volume; with this very serious exception it is an excellent book.

Via Dolorosa; or the Heiress of Alton Grange (sic) Sorrow and other Poems. By M. (London: Provoost and Co., Successors to A. W. Bennett.) This volume is creditable to the paper-maker, printer, and binder. Good paper, good types, and good binding, are, however, wasted on such miserable stuff as these so-called poems.

The Gaelic Topography of Scotland, and what it Proves, explained; with much Historical, Antiquarian, and Descriptive Information. Illustrated with Map. By JAMES A. ROBERTSON, F.S.A. Scot., late Colonel unattached, author of "Concise Historical Proofs on the 'Highlands,' &c., &c." (Edinburgh: William P. Nimmo.) The object of this book is to prove that the Caledonian Gael are the original Celtic inhabitants of Scotland, and not the Cimbric or Welsh. Colonel Robertson affirms that the names of places, and especially of striking or important natural objects, such as mountains, rivers, lochs, confluences, and fords, in all parts of Scotland, are of Gaelic origin, and such Gaelic as is now spoken in the Highlands. The author's special indignation is poured out on the Rev. Dr. Thomas McLachlan, author of "The Kymric Element" in the Celtic Topography of Scotland, who gives to the British section of the Celtic family the honour of having named much of Scotland, and so affirms their original occupation of the land. The book is very interesting; to intending tourists in Scotland, we would say, preserve it; it will give you much curious information concerning places you will visit, it will add enjoyment to your visit by making many names appear before you as picturesque descriptions of scenery; it contains an index of names etymologically resolved, and an excellent map by Keith Johnston. The book is amusing too; the absolute dogmatism of the writer, and his perfect good faith, come out on every page. Colonel Robertson is more familiar with Gaelic than with English; he writes somewhat as a Welsh miner would speak. The paragraph quoted is characteristic of the whole volume:—"In the county of Perth, and near the south-west end of Loch Tay, there is a place named 'Aberachachloch.' Here is a peculiarly clear proof, first, that to 'Aber' there is no Welsh words joined to it; second, that pure Gaelic words are joined to it, it being derived from 'Abhachachloch,' meaning, 'the confluence of the narrow loch.' This instance is so strong, that it will satisfy every Gaelic-speaking person in Scotland (except the writer of 'The Kymric Element,' &c.) that it is sufficient of itself to show the falsity of the assertions made as to the Welsh terms said to be always associated with 'Aber,' and what great injustice has been done by that writer to the language of the Highlanders of Scotland, in trying to make it be believed what is truly theirs, to be 'Welsh.'"

Christian Faith. Five Sermons preached before the University of Cambridge by WILLIAM SAUMER SMITH, M.A., Vicar of Trumpington, and Examining Chaplain to the Lord Bishop of Norwich. (London: Macmillan, 1869.) These sermons do not lay claim to literary excellence, nor do they contain any contribution to scientific theology; they are only remarkable for their simplicity, and though preached at different times, they are brought together in this volume under the title of "Christian Faith," since they all treat of that subject.

The Divine Mysteries: the Divine Treatment of Sin, and the Divine Mystery of Peace. By J. BALDWIN BROWN, B.A., author of "The Divine Life in Man," &c. Second Edition. (London: Hodder and Stoughton, 1869.) A new edition having been called for of Mr. Brown's "Divine Treatment of Sin" and "Divine Mystery of Peace," they have been combined in one volume. The subjects are closely related, the key-thought of both is the same, and the sermons on peace form a fitting sequel to those in which Mr. Brown unfolds the Divine method in dealing with the sin of mankind. In the present edition nothing has been changed but the mode of expression; there has been a little condensation, but that is all. The discourses, in all essential points, are the same as in the first edition, and they will lighten the darkness of many who are striving to penetrate the mystery of the way of God in the redemption of the human soul.

A capital portrait of Bishop Latimer forms the frontispiece to the current number of "Old Jonathan," and is accompanied by an excellent memoir. This is the second of a series, which promises to be of considerable interest.

Cleanings.

An English paper advertises for sale "a paw which commands a view of nearly the whole congregation."

Two Bengalee ladies, of good position, have applied for admission to the Matriculation Examination in connection with the Calcutta University.

Messrs. Macmillan are about to bring out a new weekly illustrated journal of science, entitled *Nature*. The first number may be expected to appear in October.

A clergyman in Kansas complains that he has married but one couple this year. They paid him nothing, stayed to dinner, borrowed his umbrella when they left, and never returned it!

A Scotch elder, on learning from his minister that he proposed a series of lectures on Revelation, cautioned him, "I've nae objection to ye taking a quiet trot through the seven churches, but for on'y sake drive canny among the seals and trumpets."

The *Athenaeum* says that Lord Palmerston's Diary is not a mere record of facts, but a gallery of pictures and sketches, in all of which are clearly to be seen the style of an accomplished master. It is, besides, something more. A scene between the writer and the Duke of Wellington, when Mr. Huskisson's dismissal or his being retained was in dispute, is of the very highest and finest style of serious comedy: graphic, dramatic, and so lifelike that the actors seem bodily before us.

THE PRINCESS AND THE DANISH BEGGING LETTER WRITER.—One morning, at Wildbad, a Dane contrived to present a begging letter to the Princess of Wales. "His presumption was rewarded with a sovereign, with which he disappeared apparently very grateful and well satisfied. But the hardy Dane no doubt reflected that he could not expect to meet with a 'Sea-King's daughter' every day, and resolved not to let his Royal countrywoman off so lightly. On the following morning he awaited her exit from the bath, and respectfully requested to be allowed to speak a few words to her. But he had calculated badly when he supposed he could repeat his impertinent annoyance of the previous day. Before he could repeat the Danish equivalent for 'Jack Robinson!' he was in the grip of the local functionaries, and on his way to hold an interview with the Mayor. Within half an hour the ostensible desire of the Dane was gratified, for he was en route for Denmark, with all speed. The Princess seemed in no degree troubled or vexed with this incident."

HARVARD UNIVERSITY.—Harvard was founded early in the seventeenth century at Newtown, one of the earliest pilgrim colonies, the name of which, after the establishment of the college, was changed to Cambridge. Among the settlers at Newtown were a number of graduates of old Cambridge, England, mostly alumni of that Emmanuel College which had been founded by Sir Walter Mildmay in 1585, and which the maiden Queen suspected, with her shrewd wit, to be a "Puritan foundation." These Emmanuel settlers in the New World set up a branch of their *alma mater*, which was at first Puritan indeed. The young college of New Cambridge received a grant of 400l. from the General Court of Massachusetts, which was then considered an excellent beginning. In 1638, the Rev. John Harvard, a wealthy Puritan minister who had come over from England, bequeathed his valuable library and half his property to the infant institution. The gratitude of colleges usually takes the form of adopting the benefactor's name for some purpose connected with them, so Cambridge College became Harvard College. Harvard's example set the fashion: endowments multiplied, the magistrates of the colony gave 2000l. of books, and poor and rich contributed to help along an institution of which Massachusetts Bay was already proud. Still it was a hard struggle to keep the college a-going in those troublous times of Indian raids, and a yet unconquered soil. But Harvard began, nevertheless, to produce men of stamina and learning, and was already supplying the backbone of that energetic and heroic settlement. So it lived on for a century, always contending with poverty, and often interrupted by the disturbances incident to new settlements. In the War of Independence (1775-1783) Harvard took an active part in the patriot cause, both by its distinguished graduates—for James Otis, Hancock, Warren, Josiah Quincy, and the elder Adams were alumni of Harvard—and by the professors and students then engaged in the curriculum. After the battle of Lexington, the patriot army occupied the college buildings; and the students and their instructors took no slight part in the military operations which followed. Stories are told of professors in Greek and "the humanities," spectacled and wrinkled, boldly leading bands of their scholars in the skirmishes which took place in the vicinity.—*Leisure Hour.*

Births, Marriages, and Deaths.

BIRTHS.

PATON.—August 22, at Nottingham, the wife of the Rev. J. B. Paton, M.A., of a daughter.

PRYCE.—August 22, at 40, Buckingham-place, Brighton, the wife of the Rev. R. Vaughan Pryce, M.A., LL.B., of a son.

HEATHER.—August 23, at 47, Warwick-gardens, Kensington, the wife of James Heather, jun., Esq., prematurely, of a son, stillborn.

BURN.—August 24, at Epsom, the wife of Robert Burn, jun., of a son, who only survived his birth two days and a half.

MARRIAGES.

CLARKE.—TURNER.—August 18, at Hall-gate Chapel, Doncaster, by the Rev. E. S. Prout, Thomas Clarke, Esq., surgeon, to Mary Bargh, eldest daughter of Mr. J. C. Turner, coal factor, all of Doncaster.

REED—CADD.—August 18, at Lavington Chapel, Bideford, by the Rev. W. Clarkson, Mr. Charles Reed, ironmonger, of Bideford, to Sarah Jane, eldest daughter of Mr. W. Cadd, postmaster, of Bideford. A testimonial, consisting of a handsome electro tea-service, was presented to the bride (late organist) by the congregation, choir, and Sunday-school.

HILTON—RENTON.—August 19, at the Upper Chapel (Unitarian), Norfolk-street, Sheffield, by the Rev. J. L. Short, Franklin, second son of Mr. Richard Hilton, of Whitefield, near Manchester, to Ellen, second daughter of the late Alexander Renton, Esq., of Change-alley, Sheffield.

WILLIAMS—HUNT.—August 20, at the Stratford New Congregational Church, by the Rev. James Knaggs, Mr. Thomas Williams, of Duffren, North Wales, to Isabella, fourth daughter of Mr. Joseph Hunt, of High-street, Kensington.

RICE—FOLLARD.—August 21, at Union Chapel, Islington, by the Rev. E. Manning, Mr. William Rice, of Oxford-road, N., and Addle-street, E.C., to Miss Miriam Pollard, of 7, Well-court, Queen-street, Chesham.

HEYWOOD—CHAMBERLAIN.—August 24, at the Independent Church, Marden, by the father of the bride, assisted by the Rev. G. Adeney, of Reigate, James Heywood, Esq., of Constantinople, to Margaret, only daughter of the Rev. J. A. Chamberlain, of Marden, Kent.

MATHEWS—RUTT.—August 24, at Rusholme-road Chapel, by the Rev. Dr. M'Kerrow, T. Lowther Mathews, M.D., to Mary Sophia, daughter of the late Thomas Rutt, Esq., Manchester.

MORTIMER—CROSLAND.—August 26, at the Baptist Chapel, Milnsbridge, by the Rev. John Barker, John Irving, only son of Mr. Charles Mortimer, of Huddersfield, to Sarah Jane, only daughter of Mr. James Crosland, of Liverpool.

DEATHS.

TOWNSEND.—At Fairholt, Bavian's River, South Africa, Mary Ann P. Townsend, wife of Wm. Biore Townsend, Esq., and daughter of the Rev. Richard Birt, for more than thirty years missionary in South Africa, and granddaughter of the late Wm. Budden, Esq., of the Crescent, Kensington.

HOBSON.—April 15, at Inyati, South Africa, Benjamin Stephen, eldest son of Dr. Hobson, formerly of China.

THOMPSON.—August 18, at Clifton, aged seventy-seven, the Hon. Charlotte Thompson, daughter of the late Sir G. Noel, Bart. and relict of the late Thomas Thompson, Esq.

BANK OF ENGLAND.

(From Wednesday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, August 25.

ISSUE DEPARTMENT.

Notes issued £34,999,790 Government Debt £11,015,100
Other Securities .. 3,984,909
Gold Coin & Bullion 19,999,790
£34,999,790 £34,999,790

BANKING DEPARTMENT.

Proprietors' Capital £14,553,000 Government Securities (Inc. dead weight annuity) £14,339,928
Sest .. 3,397,694
Public Deposits .. 3,706,406
Other Deposits .. 18,703,156
Seven Day and other .. 11,781,550
Bills .. 485,632
£40,905,888 £40,905,888

August 26, 1869.

GEO. FORBES, Chief Cashier.

HOLLOWAY'S PILLS.—Weariness of Life—Disengagement of the liver is one of the most efficient causes of dangerous diseases, and the most prolific of those melancholy forebodings which are worse than death itself. A few doses of these pills act magically in dispelling low spirits and repelling the covert attacks made on the nerves by excessive heat, impure atmosphere, over indulgence, or exhausting excitement. The most shattered constitution may derive benefit from Holloway's Pills, which will regulate disordered action, brace the nerves, increase the energies of the intellectual faculties, and revive the failing memory. By attentively studying the instructions for taking these pills, and obediently putting them in practice, the most despondent will soon feel confident of a perfect recovery.

Markets.

CORN EXCHANGE, LONDON, Monday, August 30.

We had a smaller supply of English wheat than last week, and moderate arrivals from abroad. The business done this morning was of limited extent. Old English wheat sold at about the price of this day week; but new wheat was 1s. to 2s. per qr. lower. Foreign wheat delivered in retail previous prices. Of flour we have large deliveries from the country, and sack flour was 1s. to 2s., and barrels 6d. lower since Monday last. Peas and beans were unaltered in value. Barley was less inquired after, and 6d. per qr. lower. Of oats we have fair arrivals. The trade was quiet at a decline of 6d. per qr. since this day week. Indian corn was 6d. to 1s. per qr. lower. At the ports of call we have increased arrivals, but transactions have been unimportant. Cargoes of wheat are held at last week's reduced quotations. Indian has given way 1s. per qr. during the week.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	Per Qr.
Home and Kent,	s.	d.	s.
red, old	47	50	
ditto new	41	46	
White, old	51	54	
.. new	44	51	
Foreign red	48	48	
.. white	49	51	
BARLEY—			
English malting ..	31	34	
Chevalier	40	47	
Distilling	35	38	
Foreign	30	34	
MALT—			
Pale	—	—	
Chevalier	—	—	
Brown	49	57	
BEANS—			
Ticks	30	41	
Harrow	43	45	
Small	—	—	
Egyptian	39	41	
PEAS—			
Grey	39	41	
Maple	44	45	
White	40	44	
Boilers	40	44	
Foreign, boilers ..	40	43	
RYE	31	32	
OATS—			
English feed	25	30	
.. potato	25	32	
Scotch feed	—	—	
.. potato	—	—	
Irish black	30	33	
.. white	30	34	
Foreign feed	19	25	
FLOUR—			
Town made	41	47	
Country Marks ..	37	39	
Norfolk & Suffolk	34	35	

BREAD.—LONDON, Saturday, August 29.—The prices of wheaten bread in the metropolis are from 7½d. to 8½d.; household ditto 6d. to 7d.

METROPOLITAN CATTLE MARKET, Monday, Aug. 30.—The total imports of foreign stock into London last week amounted to 12,776 head. At the corresponding period in 1868 we received 4,542; in 1867, 10,789; in 1866, 16,854; and in 1865, 26,288 head. The market was fairly supplied with foreign beasts and sheep. Rather more steadiness was noticed in the demand, and prices were supported. About an average supply of English beasts was brought forward, and owing to the abundance of natural food, some good meat producing stock was noticed. Cooler weather having succeeded the late extreme heat, the trade in consequence was firmer, although not active, and prices were well maintained. The best Scotch, &c., sold at 5s. to 5s. 2d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire, we received about 1,700

shorthorns, &c.; from other parts of England, about 180 various breeds; from Scotland, 3 Scots and crosses; and from Ireland, 100 head. The supply of sheep was again limited. All breeds experienced a healthy inquiry, and prices had an upward tendency. The best Downs and half-breeds realised 5s. 4d. to 5s. 6d. per 8lbs. The lamb season may now be considered as closed, the few on offer selling at Mutton prices. Choice veal sold at full currencies, with a fair demand. Other qualities were quiet. There was a limited supply of pigs, for which there was a moderate demand at late prices.

Per 8lbs. to sink the Offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	4	3	8	Prime Southdowns	5	4	5	6
Second quality	3	10	4	6	Lambs	0	0	0	0
Prime large oxen	4	8	5	0	Lgs. coarse calves	5	2	5	4
Prime 80 lbs. &c.	5	0	5	2	Prime small	3	10	4	6
Coarse inf. sheep	3	4	3	10	Large hogs	4	8	5	2
Second quality	4	0	4	10	Neatam. porkers	5	4	5	10
Pr. coarse woolled	5	0	5	4					

Suckling calves, 22s. to 25s.; and quarter-old store pigs, 22 to 25s. each.

SMITHFIELD MEAT MARKET, Monday, August 30.

Only moderate supplies of meat are on sale. Owing to the cooler weather, the demand is firmer at full prices.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Interior beef	3	4	3	8	Inf. mutton	3	8	4	0
Middling ditto	3	10	4	2	Middling ditto	4	2	4	6
Prime large do.	4	4	4	8	Prime ditto	4	8	5	0
Pr. small do.	4	10	5	0	Veal	4	6	5	0
Large pork	4	4	4	8	Small pork	5	0	5	4

Lamb, 4s. 8d. to 5s. 4d.

BOROUGH HOP MARKET, Monday, August 30.—Our market remains quiet, without change in value. The high temperature of the past week has materially improved every healthy district of the plantations, and has benefited those grounds which had not gone entirely into blight. On the whole our prospects as regards yield have increased. The improvement in Alsace, the north of France and Belgium, is fully confirmed. The yield will be full. In Bavaria and Bohemia prospects have not improved, the probable crop being estimated below half an average growth. New York advices to the 18th inst. report the grounds looking well with every chance of a large crop of very fine quality. The market could not be duller. Mid and East Kent, 2l. 10s. 3l. 10s., to 6l. 10s.; Weald of Kent, 2l. 5s. 3l. 10s., to 4l.; Sussex, 2l. 10s. to 3l. 10s.; Farnham, 3l. 10s. 4l. 5s., to 6l.; Country, 3l. 10s. 4l. to 4l. 10s.; Bavarians, 2l. 10s. to 3l. 10s.; Belgians, 2l. 10s. to 3l.; Yearlings, 2l. 10s. to 3l. 10s.; Americans, 2l. 5s. 3l. 10s., to 3l. 10s. The import of foreign hops into London last week consisted of 14 bales from Calais, 36 Hamburg, and 132 bales from Rotterdam.

PROVISIONS, Monday, August 30.—The arrivals last week from Ireland were 2,436 firkins butter, and 3,187 bales of bacon, and from foreign ports, 25,854 packages butter, and 2,016 bales of bacon. Foreign butter generally declined 4s. to 10s. per cwt. the sale being affected by the extremely hot weather; the principal decline was in Dutch, which dropped to 10s. and 10s.; but little passing in Irish, some fine Clonmel sold at 11s. free on board, holders firm, influenced by the high prices paying in Ireland. The bacon market ruled steady for best Waterford and Hamburg sizes, but other sorts offered on easier terms.

COVENT GARDEN, Saturday, August 28.—There is still great slackness of demand both in the town and in the provincial trade, and there is little or no alteration in prices. Foreign consignments are heavy, and large arrivals of grapes from the Channel Islands are to hand this week. Flowers chiefly consist of Orchids, Pelargoniums, Gladioli, Calceolarias, Mignonettes, Fuchsias, Cockscombs, Kalosanthos, coccineas, Asters, Lilliums, and Dahlias, &c.

POTATOES.—BOROUGH AND SPITALFIELDS.—Monday, Aug. 30.—Fair supplies of potatoes have been on sale. The business doing has been limited, at our quotations. The import into London last week consisted of 25 bags from Calais, 36 tons Cherbourg, 14 bags 6 casks from Genoa, and 5 hampers from Rotterdam. English Shaws, 70s. to 80s. per ton; English Regents, 70s. to 100s. per ton; French, 60s. to 70s. per ton.

SEED, Monday, Aug. 30.—A few samples of English clover-seed are now offering; useful foreign qualities of red was still saleable at the recent advance. New trefoils are appearing; qualities from Belgium are of fair supply, and worth 21s. to 22s. per cwt. New white mustard seed was shown, but none sold. Canary seed remains scarce until new samples appear, soon expected. New winter tares held high although their size was very small.

WOOL, Monday, Aug. 30.—The demand for English wool continues very quiet, the attention of manufacturers being principally directed to the public sales of colonial produce, which will probably close on the 25th prox. Long wools have been most in request but down qualities have been neglected. Prices have ruled firm for all descriptions, in sympathy with the upward movement in colonial wool.

OIL, Monday, August 30.—In the market for linseed oil the business done has been small, at low prices. For rape there has been a healthy demand. Olive oils are steady in value, and other descriptions sell at previous quotations. Petroleum and turpentine have been flat.

TALLOW, Monday, August 30.—The trade has continued firm. Y.C. on the spot, 46s. to 46s. 9d. per cwt. Town Tallow, 44s. net cash.

COAL, Monday, August 30.—Market without alteration from last day. Belmont, new, 16s.; Caradoc, 18s.; Hettons, 18s. 6d.; Hettons South, 18s. 6d.; Haswell, 18s. 6d.; Hartlepool (original), 18s. 6d.; Hough Hall, 17s. 6d.; Kelloe, 16s. 6d.; Kelloe South, 17s. 6d.; Stewart, 17s. 6d.; Tunstall, 15s. 6d.; Thornley, 16s. 6d.; Hartley's, 14s. 6d. Ships fresh arrived, 52; ships left from last day, 12—total, 64.

Advertisements.

THE GHOST! YES!—THE GHOST ILLUSION is shown daily at 4 and 9 in Mr. George Buckland's Musical Entertainments.—**THE GREAT LIGHTNING INDUCTORIUM**, with magnificent Experiments, at 3 and quarter-past 7.—All the other Entertainments as usual, at the ROYAL POLYTECHNIC.

COTTAGE HOMES for the LITTLE ONES.

ALEXANDRA ORPHANAGE for INFANTS, HORNSEY-RISE, near HIGHGATE, N.

One hundred Infants are under the care of the charity; 200 can be accommodated; 400 when the plan is completed. The buildings are only partly finished and occupied for want of funds. There is a heavy debt upon the building, until that is provided for, no further progress can be made. The committee plead for a class of Infant Orphans, for whom scarcely any provision is made, those of clerks, shopmen, warehousemen, and others, and they earnestly seek assistance at the present time. The plan is simple, and will be inexpensive, when all the arrangements are completed. The only salaries paid are to the matron and the household.

CONTRIBUTIONS will be thankfully RECEIVED by
JOSEPH SOUL, Hon. Sec.
Offices, 73, Cheapside.

The Model is on view at South Kensington Museum

A WIDOWED GENTLEWOMAN and her

Daughters, residing in an agreeable part of Clifton, wish to RECEIVE TWO YOUNG LADIES whose parents may desire for them a private finishing course of instruction under an experienced teacher, united with much care and kindness. References and particulars by addressing, Jane, Post-office, Durdham Down, Bristol.

WANTED, immediately, in a School where only 16 Pupils are received, an ASSISTANT RESIDENT MASTER, who is a Graduate of a University and a member of a Free Church. Apply by letter to A. R., Post-office, Upper Holloway.

THE Rev. G. D. BARTLET, M.A. (late Head Master of Mill Hill School) RECEIVES a limited number of PUPILS, at South Grove, Highgate, N.W., and, with the co-operation of resident and visiting Masters, prepares them for the Universities or Commercial life. The THIRD TERM BEGINS on the 8th SEPTEMBER. Prospectuses and Examiners' Reports forwarded on application.

A VACANCY for a respectable YOUTH as APPRENTICE in a first-class DRAPERY Establishment. A comfortable home and every opportunity for learning the business. Address, A. Whibley, High-street, Gravesend.

IRON CHURCHES for SALE, with accommodation for Three Hundred Persons. Entirely a new principle of construction, being very easily and inexpensively removed. Re-purchased at a remunerative price, reducing the Hire of such Buildings to a moderate amount, and meeting with the requirements so much in request.—S. C. Hemming and Co., 21, Moorgate-street, City.

SOUTH PARADE SCHOOL, TENBY, SOUTH WALES.

Mr. HENRY GAWARD, M.A., LL.B., of the London University, and late Professor in Spring-hill College, Birmingham, will OPEN a HIGH CLASS SCHOOL in this beautiful and healthy watering-place at MICHAELMAS. Prospectuses on application.

MILL HILL SCHOOL, MIDDLESEX.

Head Master—R. F. WEYMOUTH, Esq., D. Lit. and M.A., London.

Second Master—J. H. TAYLOR, Esq., M.A., Queen's College, Oxford. 2nd Class Hon.; B.A. Trin. Coll. Cam.; 1st Class Trip.; 1st Class Med., 1868.

Mathematics—A. WANKLYN, Esq., B.A. Sydn. Univ. Coll. Cam., 14th Wr., 1867.

The School will be re-opened on Thursday, October 7th. Apply for Admission of Pupils, to the Head Master, or to the Hon. Secretary, the

Rev. R. H. MARTEN, B.A., Lee, S.E.

LANSDOWNE HOUSE, LONDON-ROAD, LEICESTER.

EDUCATION FOR YOUNG LADIES.

CONDUCTED BY THE MISSES MIALI.

MASTERS—

French and Italian	Mons. C. C. Caillart.
German	Mdlle. Hottinger.
Music and Singing	J. Saville Stone, Esq., Associate, Royal Academy
Drawing and Painting	Mr. J. Hook.
Dancing and Callisthenics	Mr. C. Smart.
Chemistry	Dr. Albert J. Bernays, Professor of Chemistry at St. Thomas's Hospital, London.
Arithmetic	Mr. J. Hepworth.

The above branches of education are taught exclusively by the masters assigned to them. The general English education is under the immediate direction of the Principals and a competent staff of Governesses.

References to parents of pupils, and others, if required.

PROFESSOR TODHUNTER, of CHESHUNT COLLEGE, RECEIVES a small number of PUPILS, and makes it his endeavour to prepare them for the active duties of their future life.

The premises are new, and have been built for the purpose. Particulars and terms, which are inclusive, on application. —Holt House, Cheshunt, N.

THE VALE ACADEMY, RAMSGATE.

Principal, Mr. M. JACKSON.

The NEXT TERM will COMMENCE on TUESDAY, the 7th of September.

A prospectus, &c., may be had on application.

HAMPDEN HOUSE, AVENUE-ROAD, REGENT'S PARK.

The Rev. Nathaniel Jennings, M.A., F.R.A.S., prepares boys for the Civil and Military Examinations, and for Matriculation in the Universities of London, Oxford, and Cambridge. Terms (inclusive) from 75 to 90 guineas per annum.

HOWARD HOUSE SCHOOL, Thame, near Oxford.

This School, from its establishment in 1840, has paid particular attention to those subjects required in Business. The Pupils (more than 2,000 from the above period) have excelled in "Good Writing," Arithmetic, French, Drawing, Book-keeping, Mercantile Correspondence. The best Penmanship and Drawing in the Exhibition of 1851, also the best Specimens of Book-keeping and Business Letters in the Crystal Palace during the Second Exhibition of 1862, were executed by Pupils in this School. Mr. MARSH is assisted by Six Resident Masters and Two Lady Teachers. Five Acres of private Cricket Ground.—Term: 20 Guineas; above Twelve years of age, 25 Guineas. Prospectus, with view of Premises, on application.

BLACKPOOL—COLLEGE HOUSE

SCHOOL, QUEEN'S SQUARE.—This Establishment, on the West Coast, in one of the healthiest localities in England, combines the advantages of sea air and bathing, with superior intellectual and moral training and the comforts of home.

References:—Rev. Alex. Raleigh, D.D., London; Rev. James Spence, D.D., London; Rev. Andrew Reed, B.A., St. Leonard's; John Crossley, Esq., J.P., Halifax; Henry Lee, Esq., J.P., Manchester.

Prospectuses on application to

JAMES CROMPTON, Principal.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.

At this School YOUNG GENTLEMEN are Soundly Taught, Carefully Trained, and Liberally Fed. Mr. VERNEY, the Principal of the School, has had much experience in the work of Education. The premises are large and well adapted. A Circular forwarded upon application.

LADIES' COLLEGE, ANGLESEA HOUSE, IPSWICH.

PROFESSORS AND TEACHERS.

Reading, Writing, Geography, Globes, History, Literature, Arithmetic, Latin, English Grammar, Composition, and the Elements of the Natural Sciences—Miss E. F. and J. Butler.

Bible and its Literature—Mr. J. F. Alexander.

French Language, Grammatically and Conversationally—Resident Parisienne.

German Language—Resident German Governess.

These Languages spoken also by the Principal.

Italian and German Languages—Dr. E. Christian.

Music, Pianoforte, Theory, Thoro' Bass, Miss J. Butler, Mr. Wm. Norman, Mr. Lindley Nunn.

Organ—Mr. William Norman.

Singing—Mr. Lindley Nunn.

Drawing—Free Hand, Perspective, and Model Drawing, Pencil and Crayon, Painting in Water Colours, Misses E. F. and J. Butler.

Dancing and Callisthenics (Private Class), Mr. Pratt.

The THIRD TERM will COMMENCE SEPTEMBER 21st.

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STROUD LADIES' COLLEGE, BEECHES-GREEN, STROUD, GLOUCESTERSHIRE.

Principals, The Misses HOWARD, Resident Foreign Governesses.

THIRD TERM COMMENCES SEPTEMBER 23.

Terms and references on application.

ABSOLUTE SECURITY POLICIES, Un-

forfeitable, Unconditional, and Unchallengeable, issued by the PRUDENTIAL ASSURANCE COMPANY (established 1848), 62, Ludgate-hill, London, E.C.; branch office, 7, King-street, St. James's.

The Directors of this Company, in deference to an objection not unfrequently urged by persons invited to assure, that the ordinary mode of life assurance is in their opinion defective or uncertain, by reason of the operation of the customary conditions, have resolved to promulgate the present tables, and to issue assurances under them which shall be absolutely unforfeitable, unconditional, and unchallengeable.

For the reason referred to, many persons hesitate or decline to assure on the ground that, in the event of inability or unwillingness to continue payment of their premiums, the assurance will become forfeited. To this class of the public the system now introduced will especially commend itself, being entirely free from all conditions of forfeiture on account of non-payment of premium, or from any other cause whatever; while at the same time it absolutely guarantees at death, even when a default is made in payment of the premium, a fixed sum in respect of every premium paid, bearing the same proportion to the total amount assured as the number of premiums actually paid may bear to the whole number originally contracted to be paid.

Besides this important advantage, every policy will expressly state what sum can at any time be withdrawn on the discontinuance of the assurance.

The assured will thus always have the option of retaining either an ascertained fixed sum payable at death, or, in case of need, of withdrawing a certain amount, according to the duration of the policy, such amounts being set forth on every policy, and rendering unnecessary any future reference to the Company on these points, as is the case with ordinary assurances.

Creditors assuring the lives of debtors will appreciate this feature as one greatly protective of their interests, and it will likewise commend itself to bankers, capitalists, and others who are in the habit of making advances collaterally secured by life policies, as they can at any time learn, by mere inspection, the exact value, either immediate or reversionary, of a policy of this description.

Every policy issued on this plan will be without any conditions as to voyaging, foreign residence, or other usual limitations. By this freedom from restrictions of all kinds, the objections before referred to will be entirely removed, and the policies will become at once positively valuable as actual securities.

In addition to the foregoing statement of advantages, the number of premiums is strictly defined. The longest term provided for is 25 years, and the shortest five years, as shown by the tables. Thus bankers, creditors, and others holding policies of this class as security, may always know the utmost amount they may be called upon to advance, so as to maintain the full benefit of the assurance—a matter of great importance where policies are held as collateral security.

It is only necessary to add that, as a consequence of the policies under these tables being unforfeitable and unconditional, they will also be unchallengeable on any ground whatever. They may, therefore, be aptly termed Absolute Security Policies.

The Prudential Assurance Company possesses an income of £220,000 a year, its position is unquestionable, and it obtains the largest amount of new business of any office in the kingdom.

Special Agents Wanted.

HENRY HARBEN, Secretary.

LONDON and SUBURBAN MUTUAL BUILDING-SOCIETY.

Enrolled in 1864, pursuant to Act of Parliament.

SHARES, £25 each, may be paid in one sum, or by Monthly Subscription of 5s. per share.

INVESTING MEMBERS receive 5 per cent. Interest, and Share of Surplus Profits.

MONEY ADVANCED ON MORTGAGE without premium for any term of years.

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